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ANOTHER element must be secured in the training of citizenship or all else will be in vain. All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. Unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task.—*President Coolidge, before the National Education Association, Washington, D. C., July 4, 1924.*

MAKING GOOD CITIZENS

By Hugh S. Magill

THE PEOPLE of the United States spend one billion five hundred million dollars annually on public education. The purpose of this expenditure is to make good citizens. It is a good investment, but something more is needed.

INTELLECTUAL training is not sufficient. To develop good citizens natural ability and acquired skill must be actuated by right motives and ideals. The public schools render a great service, but they cannot fully meet this need.

THE APPALLING prevalence of juvenile crime makes it imperative that greater emphasis be placed on moral and religious training. Roosevelt declared that persons educated in intellect and not educated in morals and religion will become a menace to the nation.

GENERAL EDUCATION must be supplemented by religious education. The strongest influence for the development of upright character and sound morals is religious convictions.

IT IS IMPOSSIBLE to develop the highest type of character without the dynamic influence of spiritual forces. Washington said that national morality cannot prevail without religion.

THE SEPARATION of Church and state in America makes impossible the formal teaching of religion in the public schools. Religious liberty is firmly established by constitutional guarantees, and must be preserved. How, then, shall religious education be provided?

THE CHURCHES must provide an adequate and efficient system of religious education supplementing general education furnished by the state. In order that this may be done effectively the Churches of the country must work together. The magnitude of the task requires a correlation of forces.

THE INTERNATIONAL COUNCIL was formed in 1922 by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, thereby federating the Protestant Christian forces of the continent for the promotion of religious education.

THIRTY-FIVE PROTESTANT denominations cooperate in the International Council. They elect their own representatives on its governing board, they contribute to its support, and they recognize it as their accredited agency for carrying forward a cooperative program for the teaching of the Christian religion in the home, the Church and the community.

THE INTERNATIONAL COUNCIL believes in maintaining sound educational principles and methods and at the same time in conserving spiritual values. Its purpose is well expressed in the phrase: Building Together a Christian Citizenship.

"That they might know thee, the only true God, and Jesus Christ whom thou hast sent."

JESUS CHRIST, CITIZEN

By Charles N. Arbuckle

IT IS A SINGULAR fact that there has been comparatively little said about Jesus as a citizen. He has been called Lord, Master, Healer, Teacher, and Saviour, but not often Citizen. And yet, it was the political aspect of His life that was seized upon in bringing Him to His cross. The only way in which His enemies could get Him into Pilate's court was by a charge of sedition. Pilate's grim jest in placing above His thorn-crowned brow the inscription, "This is Jesus, the King of the Jews," was a thrust at Him as a citizen.

* * *

A CLOSE STUDY of conditions in Palestine during Jesus' active ministry reveals that it was a time of intense political ferment for the Jews. To hold that Jesus was indifferent to the political status and crisis of His race is to miss the significance of much of His teaching, which was timely to the last degree.

The Jews and the Romans clashed in their interests largely because their ideal of citizenship was the same, and this ideal was common throughout the ancient world. All wished, as citizens, to be a part of a strong ruling power, imposing its will upon outsiders and aliens, sometimes more and sometimes less despotically, but always with prestige, authority, and advantage to the rulers. The Jews were suffering intense humiliation in Jesus' day because they were dominated, not dominant, in their political status. The air was filled with conflicting counsels as to what to do. Some, namely the Zealots, were for rebellion, while others were for non-resistance—a few because they were satisfied to have the culture of Rome supersede that of the Jews, but the vast majority because they knew that rebellion against so great a power meant political suicide. Their submission, however, was bitter and bred hatred in their hearts.

* * *

JESUS KNEW that submission was inevitable. He also knew that to have hatred in the heart was to poison the soul. He must somehow teach the Jews to submit and yet to triumph; to win the Kingdom of God while they lived in subjection to Rome. Therefore, he counselled a humble spirit. "The balm for humiliation was humility, for humility cannot be humiliated." But this was something more than mere political prudence, or compromise, or expediency. It was the cardinal virtue of all true citizenship. It opened the way for Him to be the Master of the soul and to teach the higher citizenship of the Kingdom of God, which, in the course of the centuries, was clearly to be seen as the essential citizenship of civilizations that were to survive. This lesson, had they but known it, was as needful to the Romans, as to the Jews.

Humility, then, must be the fundamental trait of such citizens as Jesus would make, let men live under whatsoever form of government they might. "Learn of me for I am meek and lowly in heart." He knew that good government could not exist without good men. The life of nations depended upon the character of its citizenry, and to be a good citizen, that is, a Christ-like citizen, one must have a humble spirit.

* * *

LET US CONSIDER three characteristics of the man who, in Jesus' opinion, was a good citizen. First he would be one who placed the ideal of service over against the Jewish and Roman ideal of power and authority for their own sake. In that extremely significant incident when the disciples were speculating and striving as to which of them should be greatest, Jesus pointed out the difference between His ideal of citizenship and that which obtained in Rome. "The Kings of the nations lord it over them, but it shall not be so among you. He that is greatest among you, let him be as he that doth serve." We are just beginning to realize how right Jesus was. Service is the only hope for the redemption of a government, the reconciliation of the nations, and the amelioration of the evils of the industrial order. But to serve requires a humble spirit.

* * *

A SECOND CHARACTERISTIC of the good citizen grows naturally from the first. A man who starts out with service as his ideal must frequently yield the claim of his rights to the call of his duties. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." The cross marked the victory of duty over rights. Jesus had a right to His life and could easily have evaded the cross, but His duty to others was to Him the higher claim. History has justified His decision. Rights have for their watchword, "justice," and men have always fought for them. They have been eager to *get* justice.

> ALMOST ALL the painters have misled us. They have shown us a frail man, under-muscled, with a soft face—a woman's face covered by a beard—and a benign but baffled look, as though the problems of living were so grievous that death would be a welcome release.
>
> This is not the Jesus at whose word the disciples left their business to enlist in an unknown cause.
>
> And for proof of that assertion consider only four aspects of his experience: the health that flowed out of him to create health in others; the appeal of his personality to women—weakness does not appeal to them; his lifetime of outdoor living; and the steel-like hardness of his nerves.—*From the Man Nobody Knows by Bruce Barton.*

ıch a regime has brought us to the crisis of civiliza-ɔn and the *reductio ad absurdum* of war. Duty also .s for its watchword in the affairs of men, "justice," ıt instead of fighting for it, duty seeks to *give* it. A ɔod citizen, according to Jesus, looks not alone upon s own things, but also upon the things of others. ıis, too, requires a humble spirit.

* * *

A THIRD CHARACTERISTIC of the good citizen may be called a corollary of the other two—he ust feel a responsibility and identity of interest with l other citizens, no matter how humble or worthless ey may appear. Perhaps, to the mind of the Jew, e worst citizens of that day were the harlot and the x collector. The one sullied life at its source and the her exploited it. Jesus, however, felt a responsibility ɐn for such as these. To reach an immoral woman, "He must needs go through Samaria." To reach a publican, He said to Zacchaeus, "Today I must abide at thy house." Wherein was the divine imperative? It was in His sense of responsibility for all men, even these outcasts. He had nothing to do with making the woman a harlot, nor with corrupting the publican, but to the limit of His ability to help them up to better things, He felt that He was responsible for them.

* * *

JESUS was the great exemplar of all that He taught. In the midst of a most trying political situation, He lived as a perfect citizen, though it cost Him His life. He taught an everlasting citizenship and the realizing of that ideal remains the ever-present task of His followers, for if men cannot learn to live helpfully and peacefully together, they cannot be good citizens either of an earthly or a heavenly kingdom.

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PROF. H. AUGUSTINE SMITH
Director of the Fine Arts in Religion
Boston University
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THE DIRECTOR OF RELIGIOUS EDUCATION AND THE EDUCATIONAL PROGRAM

Number Two in a Series of Three Articles on The Director of Religious Education

By Harry Hopkins Hubbell

LITTLE BY LITTLE the Church is coming to realize that it has a very definite educational program in addition to what it has usually emphasized in the denominational college and theological seminary. The proper working out of such a program requires someone efficiently trained in educational technique, who, with the pastor and his leading counsellors, should do some hard thinking.

Let them keep in mind one foundation principle. The aim of such a program is the spiritual development of every boy and girl, man and woman, whom the Church is able to reach. The acquiring of religious material, such as is found in the Bible is not the goal, but the means of reaching it. What we seek is a fully rounded out, spiritual character, centered in and taking its inspiration from the life and principles of Jesus Christ; culminating at one point in open profession of one's faith in Christ as a personal Saviour, the new life expressing itself in Church membership, but not stopping there. While the pastor, who has had with his ministerial training also something of the training of an educator, may work out such a program, certainly every large Church will eventually have on its staff a trained Educational Director. As time goes on, also various plans will doubtless be made whereby for the smaller Churches the services of a similar official may be available either through the combination of Churches of different denominations or else of a number of smaller Churches all of one denomination.

* * *

THE CENTER of the Director's task will, of course, be the Church school, this term including the Sunday school, the week-day Church school, the daily vacation Church school, and educational lectures and classes apart from any of these. The details of what we more strictly know as the Sunday school will be treated in our third article. One general statement should be given here. Opinions differ as to whether the Director should act as superintendent. Personally the writer has always preferred not to do so, but to work in constant consultation with the superintendent, carrying many of the details which are ordinarily the duty of the superintendent, but especially leaving the raising of money and similar things in the hands of the superintendent.

* * *

IN THE WEEK DAY Church school will eventually lie the best part of the Church's educational program, and in planning for it we would emphasize three points.

First: secure school time. This is not absolutely essential but highly desirable, both from the point of view of the children's feeling in the matter and the attitude of the parents.

Second: under no circumstances attempt to have a week-day Church school with any but the same high type of teachers required in the day schools, with naturally the additional requirement that they be especially fitted for religious teaching.

Third: make the aim of the school the development of the soul, as already indicated, brought about through and leading to, right living with God and with one's fellows.

IN THE *American Magazine* for April, 1924, Doctor W. W. Charters, of Chicago, is quoted as giving twenty factors of personality as follows:

Ambition
Industriousness
Persistence and patience
Dependability
Forcefulness
Effectiveness of speech
Self-confidence
Friendliness
Adaptability
Tact
Cheerfulness
Good judgment
Sensitiveness to criticism
Ability to size up people
Memory
Neatness
Health habits
Discrimination
Economy
Capacity to delegate work

Doctor Henry Edward Tralle in his new book, *Psychology of Leadership*, says, "No one can be a leader unless he can 'sell' himself to others, and he can do this only through a developed personality. Such a personality may be said to embody nine basic qualities, or factors, all of which may be cultivated and strengthened." These are:

Vitality
Attractivity
Emotionality
Cordiality
Mentality
Spirituality
Sincerity
Audacity
Individuality

The Director has a very vital piece of work in the daily vacation Church schoo It will not take the place of the week-da Church school, but may become a steppi stone to it and eventually a real part of

* * *

A FURTHER PLACE for considerab expansion in most of our Church is in the matter of educational lectur and classes. For example, a study great religious movements and their effe on present day life might be made; also, study of the problems connected wi today's life, such as labor and capit not so much as economic problems, in portant as they are from that point view, but with a real emphasis on t possibility of making Christ's princip operative. One great object, as inde of the Church's entire work, must be make religion real, to bring home every mind and heart the conviction th religion, if it is worth anything, mu enter into all of our relationships: scho play, business, shop, factory, field. every place where one life in any w touches another, there the applicati of the teachings of Christ needs to made apparent.

Lectures, therefore should be giv under the auspices of the Church, a regular classes organized under co petent teachers and in many cases wi definite text books. Some may be a pa of the regular school session on Sunda but evening and week-day sessions c also be successfully carried on. Ma Churches have found it advantageo to plan them for a regular Church nigh beginning with a supper and taking t place of the mid-week service.

The following general topics are su gested:

Missions. A Church or a Christi without the missionary outlook has si ply missed the best part of Chris message. The pulpit can help, but number of well conducted classes w prove, and have already proved, far mo effective.

Parents. Many are the subje that may be advantageously discuss here, such as the characteristics of t various ages of childhood and yout sex instruction and many others.

Leadership training. The wo "leadership" is used here rather th "teacher" as these classes need a wi outlook. The training of teachers a officers for our own Church schools is first consideration, but classes for oth types of leadership in society and club a also needed. Training classes for me bers and prospective members of Chur boards have been suggested.

Bible Classes. These are in additi to any adult classes on Sunday and shou include a more thorough study of th great source book of religious truth th is usually carried out on Sunday.

mmunicant or Preparation
ses. A plan of gathering the young
e, of approximately twelve years of
ot yet Church members, into classes
arying periods of weeks preceding
r Sunday, is gaining favor among
Churches. The pastor, if he de-
may be the teacher of such classes,
not, they should be taught by the
tor. In either case the Director
are for the details of organization.

* * *

ERE IS another side of the educa-
ional program of the Church that is
lways thought of as educational.
we might include under the one term—activities. Bear in mind that we usually learn by doing far more effectively than by precept, and this is especially true in religious education. Two main types of activities need attention.

Recreational. These must be distinctly understood not as baits, but as real parts of the religious educational program. Many moral and more strictly religious principles can be more effectively taught very often in directed play than in the ordinary class teaching without such activity.

Service Activities. The possibilities here are almost legion. We simply group them about Christ's last word to His disciples—"In Jerusalem"—the individual Church; "in Judea"—our community; "in Samaria"—our country; and "unto the uttermost parts of the world."

* * *

WE HOPE enough has been said to bring the positive conviction that a very large and increasingly important problem is before the Church in its educational program, a problem worthy of the best that the pastor, his finest helpers, and the most efficiently trained Director can possibly give it. Big things must be planned and mighty effort must go into their execution.

THE TEACHING ELEMENT IN THE JUNIOR WORSHIP SERVICE

By Margaret B. Clemens

HAS NOT been many years since
ractically all of our Church schools
officially opened by the time-
red ceremony of "opening exer-
" And exercises they were, par-
arly for the superintendent who
ed the bell for order, announced a
haphazardly chosen hymns (in the
ng of which few participated),
the scripture lesson of the day,
ed a more or less lengthy and
otyped prayer, and interspersed
whole proceeding with whatever
uncements and comments that came
ind. The exercises of the assembly
ly took the form of the squirmings
twistings of a restless audience,
a steady buzz of conversation
ed on under the smokescreen of
superintendent's performance.

ut religious educators have come to
ze something of the need which was
being met, and the opportunity
h was being lost in that short
d. Modern Church schools are
g conducted upon a different basis.
w term, worship service, has come
general use, and the opening exer-
are being supplanted by a care-
planned program which brings
group into
munion with
gives train-
and experi-
in worship,
ministers to
need of each
vidual.
ch a plan
lves of nec-
y a graded
ram of wor-
for that
h interests
helps an
t will not fit
needs of a
ior child.
ship for a
ior should
tionalize his
gious con-
tions by
ging him into
ntimate per-
sonal relationship with his heavenly Father, and it should train him to express these emotions in an adequate and fitting way.

* * *

WITH THESE twofold purposes in mind, the worship program must be so built up that in each of its elements it shall contribute to the end in view. The generally accepted elements of a worship service are without much variety of opinion conceded to be music, scripture, prayer, offering and creed. These five phases of worship programs have been so fully written upon and discussed that they need no defense or definition. But there is a sixth element which has received less careful consideration, but which is as vitally concerned as any of the others with making worship an intelligent act.

In view of the immediate misinterpretation which will arise, one almost hesitates to label it the teaching element, but there is no other word which describes it adequately.

For the sake of definiteness this discussion will be confined to the use of the teaching element in the junior worship program, though most of the underlying principles are applicable to other age groups as well.

* * *

JUNIORS ARE standing on the threshhold of a broadening life. Alert and keen, hungry for new knowledge, and ready to test the reality of all the experiences that come to them, they are going to be satisfied only with a worship that is concrete and direct, varied and interesting, and within the realm of their understanding. Physical life is so abundant with a junior that the worship service must contain an appeal for him or it will fail even to keep him quiet, to say nothing of bringing him into a sense of relationship with God, and fostering in him right attitudes of conduct. It is partly by means of the teaching element that worship is put upon the plane of the junior's understanding, so as to make him feel that it actually fits into his own scheme of life.

But the objection is raised, once the worship service descends to classroom methods the atmosphere of worship is lost and the unity of the group destroyed. True enough. The worship service must not at all partake of the classroom atmosphere, for by so doing it defeats its own purpose. No one can be primarily in the attitude of worship in the midst of a drill and recitation period. But the difficulty seems to be largely within the definition placed upon the term "teaching." Is it not true that the teaching process is present wherever knowledge is being imparted on the one hand, and absorbed on the other? Wher-

ever in the worship service such a process is present, therefore, it involves the use of the teaching element.

It can be seen that this element, however important, is very often an indirect and subordinate one, overlapping and entering the realms of the other elements of worship.

* * *

IN ANALYZING a worship program we can readily say *this* represents the element of music, *this* scripture, *this* prayer, and so on. But the teaching element is more elusive. It may be confined to one section, but more often it is woven skillfully in and out through the program, emphasizing an idea here, bringing a new point of view there, and making the whole thing more understandable, so that the group can worship intelligently.

For instance, a story of how some great musician or artist consecrated his talents to the expression of Christian ideals in his work, would give not only definite information and stimulate right attitudes, but it would increase the junior's appreciation and understanding of the masterpiece, so that it would further his ability to enter into the experience of worship with its use. Such a threefold purpose would be served by telling, for example, the occasion of the writing of the "Moonlight Sonata," which is a beautiful account of Beethoven's kindness to a blind girl, and using with it selections from either the "Moonlight Sonata" or the "Sonata in F," both of which are connected with the story.

As the junior catches the spirit back of a great composition and learns to understand something of the exalted mood in which it was written, he may come to share in some small measure the same feelings, and the music has truly been a means of teaching him. Some of the famous religious interpretations written to express the religious emotions of a great soul, as Handel's "Hallelujah Chorus" from "Messiah" accomplish this even more readily than the example cited above.

An inspirational story of the writing of some great hymn, or an incident in connection with its use, serves the same purpose, and the junior is able to sing the words with a new meaning because of the additional knowledge. What junior would not realize more fully the supreme sovereignty of Christ as he sang "All Hail the Power of Jesus Name," if he had been told the story of how the great Queen Victoria once removed her crown in a congregation when this hymn was being sung, in acknowledgment of a greater ruler?

* * *

PICTURES TOO may be used in connection with hymns, increasing their value for their use by juniors. "America the Beautiful" has been so used, illustrated by beautiful and impressive pictures as the juniors sang, with no further comment except that given by the hymn itself, and the juniors were truly in an attitude of worship and appreciation and gratitude.

So the teaching element very often functions in presenting old and familiar material in a new way, a way that will rivet the attention and arouse an added appreciation. Well known sections of scripture may be given a fresh dynamic if some new means of presentation is discovered. The use of one of the modern versions of scripture for example, a familiar incident from "By an Unknown Disciple," a story rewritten by a junior and told or read by him in his own words; the story of Joseph or Daniel, or David, presented briefly by different juniors as chapters in a continued story; a psalm given antiphonally by classes that have studied it in their instructional periods,—all of these introduce the teaching and learning process, yet further rather than hinder the attitude of worship.

* * *

ALTHOUGH, as in the examples cited, the teaching element is usually indirect, present without being obvious, this need not always be the case. When it is direct it should be vital, it should capture and express the mood of the service, and it should meet the requirements of furthering the service of worship. An example of such a use would be evident when a picture or a story was made the nucleus around which the whole service was built. Pictures with such possibilities are numerous. For our hero-worshipping juniors who need to have upheld to them ideal heroes, such pictures as "The Oath," by Abbey, from the Holy Grail Series, stressing loyalty and heroism, and "Sir Galahad" by Watts, emphasizing the courage of right living are good examples. The simple and beautiful interpretation by Millet of "The Angelus," either made the center of the program, or placed before the group during the service, as a silent reminder of the true attitude of worship, would be an effective means of teaching and could scarcely fail to uplift the whole level of the service.

* * *

STORIES QUITE as effectively lend themselves to exploitation by the teaching element. Such an abundance of material is available in this field, stressing so many themes and occasions, that it is not possible here to do more than enumerate two or three examples which can be equaled in their appropriateness and beauty by many, many others. Such a story as Tolstoi's well-known one, "Where Love Is There God is Also," teaching the lesson of helpfulness, tells of a Russian peasant who sought Christ vainly till he found him in the everyday visitors to his shop. "Sheltering Wings," by Dillingham and Emerson in "Tell It Again Stories," is a beautiful lesson on kindness and generosity, telling how some pigeons protected a flock of little sparrows from the cold. Stories for special days, such as Raymond McDonald Alden's Christmas story, "Why the Chimes Rang," or one with an Easter emphasis, "A Handful of Clay" from the Blue Flower by Henry v Dyke; stories with a patriotic or missio ary theme,—all these may find th way into the worship program. For t story is still quite without equal in appeal to the junior child, and the w leader will make legitimate use of it leading the way to worship.

* * *

A LESS USED but likewise fruit source of teaching material l in the field of dramatization. Dramati tion has various advantages. Besi presenting the theme in a vivid form trains in self expression, and it provi opportunity for a group or class make a distinct contribution to t service of worship. A dramatization the Parable of the Talents, for instan worked out by a group of juniors their class session and presented to t department in the worship servi would do more to impress the less of stewardship than any number abstract talks upon the same the

Closely allied with the dramatizat of sections of scripture and stories picture posing and hymn dramatizati An occasional interpretation of a p ture, worked out by having cert juniors actually take the positions of characters illustrated might help group to catch the spirit of the pict Again "The Angelus" is an example one suitable for such use.

In one junior group the service v brought to a climax when juniors the costumes of different nations ca slowly up the aisle while the assem sang "Coming, Coming, Yes They Ar When they reached the platform song changed to "We've a Story to T to the Nations," and the group in c tume responded with the first f stanzas of "All Hail the Power of Jes Name," while the last stanza was s by the entire group. Those juni were not only worshipping, but t were realizing their responsibility sharing their experience with oth

In connection with junior dramat tion in the worship service there i word of caution, however. Juni particularly older juniors, are appro ing the giggly, self-conscious age, an this is too evident in their dramatizati such expression should be reserved classroom activity, and not inclu in the worship service.

* * *

THE ULTIMATE test for the of the teaching element, which been mentioned before, and the one which any form of worship mat should be submitted, is simply —that it shall further the act and exp ence of worship itself. Always we m bear in mind that it is only in so fa intelligent participation is secured f the group that we are enabling juniors to feel worship as a real exp ence. Because the teaching element vitally aids us in the accomplishm of this purpose, it should be used m frequently in our programs in a v and reverent way.

EDITOR'S NOTE: Beneath the picture on page 27 o the June JOURNAL copyright notice should have been inserte follows: Copyright by International Newsreel Corporation.

THE MINISTER'S PERSONAL SCHEDULE

Article Three in a Series of Four Articles on The Pastor as His Own Director of Religious Education

By Frank Otis Erb

IE OUTSTANDING problem con-onting the pastor who would carry n educational ministry is that of his onal schedule. He seems to be caught he wheels of traditional demands h absorb all but a small margin of ime and energy. If he has truly seen educational vision he realizes that margin is entirely inadequate for the before him. He appears to be thrust the horns of the dilemma—either nounce his educational vision or to t his preaching, pastoral, and evan-tic work. It is the purpose of this le to suggest that this "either—or" hesis is as false as such antitheses lly are. Our question, then, is How can the minister, without ig himself, so reorganize his per-l schedule as to conserve the values ie traditional type of ministry and the values of an educational min-?

* * *

E BELIEVE that preaching is a permanent factor in the life of the rch. We believe that the pastor who ts his preaching is neglecting a , essential, and educational function. he other hand, it is debatable whether preaching services every Sunday to ially the same congregation is either ssary or desirable. Please notice that question at issue at this moment is that of the desirability of *two serv-* but of *two preaching services*—quite fferent problem. One service each lay of common worship, which in-es a teaching sermon, is undeniably rable. Two such services are of otful value, unless the audiences are eally different. But if the second ice might be so transformed that it d be prepared and presented by some he people themselves, it will afford variety to the congregation and luce such satisfying and training vity among the participants as to reatly significant. The educational or who will each week take the time it would require to prepare ade-ely a second service, and use it to groups of his people, younger and r, to present different kinds of serv-will receive the gratitude of that ion of the congregation who attend a sense of duty, will develop the icipants by all the contacts and in-tion necessary in preparation, and win the thoughtful commendation hat large and increasing number in congregations who are solicitous that children and young people shall be and trained for Christ and the rch. Further, it will usually happen the congregation at large will be at as greatly benefited by such a edure as by the ordinary formal ice, and it is obvious that the value ie service to the participants, their families, and their friends has been materially enhanced.

This, then, is one place to use at various times individual classes, whole departments, all the girls of an age-group, all the boys of an age-group, the members of a special interest group (missions, for instance), groups of officials (deacons trustees, officers of the Church school, and so on), the members of a society or club (Scouts, Young People's Society, Camp Fire Girls), and so forth.

* * *

WHAT TYPE of program shall they present? The answer is plain—present the sort of program which is appropriate to the season of the year, or in line with the special interest of the group involved, or in harmony with the special emphasis of the Church's program at the time. There are no materials of religious instruction that may not be used—Bible, missions, stewardship, citizenship, denominational history and principles, leadership training, etc. Every method of presentation is available—brief talks, reports of conventions and other gatherings, pantomimes with appropriate accompaniments, pageants, dramatizations, vocal and instrumental renderings, demonstrations—everything that a Church is doing or might profitably do is grist to this mill.

But what becomes of the Sunday evening evangelistic service? Why, this may be it, if it be so desired. The pastor who meets groups of people in the continued intimacy of preparation for such services has a wonderful opportunity with them personally. These services will bring great throngs of interested and therefore open-minded and open-hearted people. The material presented may be as evangelistic as one chooses to make it. However, the wise pastor understands that every kind of legitimate material may and should challenge people to accept Christ and his way of living. No sensible person will identify evangelism with a particular form of revival service. The most evangelistic Church is not necessarily that which constantly reiterates, "Come to Jesus'; a truly Christian evangelism opens up many paths to God, and thus challenges all kinds of people whom God has made to differ from each other.

* * *

A SECOND POINT at which the pastor-director may reorganize his schedule is the weekly prayer meeting of the Church. The traditional type of prayer meeting has values which relatively few would deny. Whether it consists in large part of a lecture by the minister, or of a short address by the minister followed by spontaneous prayer and testimony of the people, its worthy preparation and presentation demand no small amount of time and energy. When the pastor has added up all the costs, he finds that if it is worth while at all it has been because he has put much into it. Is it possible to reorganize this prayer meeting so that while taking quite as much of the pastor's vital resources it offers a genuinely educational approach?

Doubtless the pastor will wish to retain at least once a month, possibly twice a month, the sort of meeting to which his people have been accustomed. This leaves two or three meetings monthly which can be otherwise handled. The program type of meeting, with a considerable number of persons participating is in most communities a welcome change. Arranging these programs about three weeks in advance, and planning them so as to include younger and older members of the congregation to present aspects of the theme most appropriate for each, it can easily become significant in a way that the older prayer meeting never did become, except in rare instances and for limited periods

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FOR EXAMPLE, suppose a pastor uses eight such meetings during a year for the study of the hymn book. Several kinds of series are possible. One such series might be framed for the study of a single hymn each month. The program might be made as follows: (1) A recitation of the hymn by a good read-

PERSONAL EVANGELISM, A DEFINITION

EVANGELISM is the art of helping men in their quest for a complete life. Personal evangelism is the attempt to accomplish this through the processes of friendship. The essential element in personal evangelism is a persuasive spiritual appeal which introduces men to Jesus Christ, endeavors to persuade them to take Him as the Way to complete living, and seeks to induce those who were formerly "consciously inferior, wrong, divided, and unhappy" to become "consciously superior, right, united, and happy," through a deliberate act of the will in laying hold of a divine power outside themselves.—*Stewart-Wright in Personal Evangelism Among Students.*

er; (2) a brief paper upon the composer of the music, to be prepared by some musically trained person, perhaps the Church organist; (3) the writer of the words, by a high school boy or girl; (4) the literary values of the hymn, by one who intelligently appreciates good poetry; (5) the scriptural allusions in the hymn, by an older person, well acquainted with his Bible; (6) the religious message of the hymn, by the pastor; (7) have the hymn sung by the Church choir or other group who will prepare it carefully in advance in order to do it well; (8) singing the hymn two or three times by the congregation, with such correction by the chorister as will bring out the meaning. This will naturally be followed by the use of the hymn on the following Sunday morning, and frequently thereafter. A program like this, thoroughly worked out, is fascinating, and opens to the congregation the almost unknown treasures of spiritual experience enshrined in the hymn book.

Many other types of hymn study meetings are easily arranged. An evening with Isaac Watts, with Faber, with Wesley, or others is informing and inspiring. A study of hymns gathered about great topics—seasonal, patriotic, missionary, devotional, etc.—offers a welcome change from stated forms of service. Under adequate leadership, the study of the musical characteristics of great composers represented in the hymn book would open the eyes of our congregations to the possibilities of expressive singing as almost nothing else could.

* * *

GREAT PICTURES afford a similar opportunity. The illuminating interpretations of great religious pictures which are found in Bailey's *The Gospel in Art*, will furnish starting points for entire programs based on one or a few at a time. A program for the study of a single picture may be arranged as follows: (1) the artist's life; (2) when and why the picture was painted; (3) incidents connected with its history; (4) the picture studied; (5) appropriate poetry, including Church hymns; (6) appropriate Scripture; (7) the picture's central message. Pastors who have assumed that a genuine appreciation of art was out of the question for them will be amazed to discover how available material of this sort is, and to learn how vast a storehouse of interpretation, illustration, and inspiration is opened up in such a study.

Bible study offers an almost unlimited field, but to be most educational a theme needs to be divided into several topics, each to be prepared and presented by a different individual. We wish to say emphatically *if the pastor does all work, the resulting value to the congregat is relatively small. If many particip making due preparation in advance, value is immeasurable. Listening doubt has advantages; participation really ed cates.*

Mission study, stewardship, the mo aspects of present day problems, and multitude of other phases of Christi life and thought, are all before us in t matter of arranging program meeti for the midweek service.

* * *

NO PASTOR or sensible layman v delude himself with the idea th this type of work is easy on the minist It will, however, cost little more in ti and energy than *adequate* preparat for the present midweek meeting c sumes, and is many times more effect in promoting interest and in develop character. The large number of perso contacts involved in such work is one its greatest commendations; for howe valuable mass movements have been the past and may be in the present, work that abides is individual work w individuals. It does, of course, invo a considerable degree of reorganizat of the minister's personal schedule enables him to become an educatio leader.

(*To Be Continued*)

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CHURCH PROBLEMS IN THE USE OF MOTION PICTURES

Number Two in a Series of Three Articles on the Use of Motion Pictures in Religious Education

By Charles F. Banning

THE WAY of the pioneer is always hard. The user of motion pictures must have an abundance of faith and perseverance. There is no beaten track to follow because history is being made. Many problems will arise for which there will be no recourse to an authority for a solution.

The first problem that must be met before any Church can begin the use of motion pictures will be the objections that will be raised to the installing of motion picture equipment in the Church. These objections will run the gamut of the imagination of those who are prejudiced and the prejudice will be the most serious problem of all. Experience and tact will succeed where arguments fail in this case. There will be some who will oppose the use of pictures in spite of all that can be done. It was so when the singing of hymns was introduced, when the use of the organ was introduced, and when the violin made its way into the Church. Care in arranging the first few programs, fine spirit on the part of those who are leading the new venture, and definite results obtained cannot fail to convince anyone of the worth of the experiment.

THE FINANCIAL ARGUMENT is a real one. Expenses, like the poor, we have with us always. The cinema must not be purchased with the purpose of making money. It is both unworthy and impractical. The Church must remember that it is in the community to give and not to get. Its purpose is to serve. Motion pictures are expensive. So are well trained leaders—but untrained leaders are more expensive. Class rooms, maps, sand tables, pianos, and other equipment are also expensive. The Church might well remember that it pays twice as much for janitor service and twice as much for music as it pays for religious education. Four times as much for the present as for the future does not show a healthy proportion. Neglect always costs. Criminals are our most expensive "luxury" in America. Formation is better economy and better religion than reformation.

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THERE WILL BE those who will raise the objection that one is trying to "make a movie show out of the house of God." Sometimes this person is a friend of the movement. The financial and entertainment features must not be overstressed. The Church should not charge admission and should not use pict purely for the purpose of entertainm The persons who raise this object unless they are moved purely from p judice, will help to prevent this er which has been made by so many Chur es.

Stereopticon slides are often advan as a substitute for films. Slides are great educational value. Motion p tures should not be used where the sl will answer the purpose just as w But the elements of time, motion, progress are eliminated from the sli and the slide cannot tell a story. T slide serves its purpose but it is no substitute for the film.

One of the most potent object that can be raised is one that conce itself with the nature of the films a available. They are often untrue life. They are usually historically accurate. They frequently introd suggestive and vulgar elements into otherwise good picture that spoil for the mind of one who holds the high ideals. The very statement of t objection is an argument in favor of Church use of motion pictures. If Church gets into the field it can dema clean, accurate pictures. When

urch shows a picture it easily can ut" the objectionable parts. All ofanity and vulgar scenes can thus be minated. *This is not done when ldren see the picture in the movie.* Is t this a decided advantage?

* * *

HE SECOND REAL PROBLEM to be met will be the selection of uipment. Haste must be avoided. me have purchased in haste and re-nted at leisure. The need of the urch is the first consideration, and it is ll to keep in mind that some salesmen e actuated by other than an altruistic otive. The Church must decide which pe of machine it needs. There are three neral types. The professional, which is e machine used in motion picture eatres. This machine can be operated ly in a fire-proof booth. The semi-rtable machine is smaller and in most ates does not demand a fire-proof booth r operation. This machine is portable d is most practical for Church use here the "throw" is less than one ndred feet. The cost is approximately e half that of the professional machine. he third type is the portable machine hich is enclosed in a small suitcase or x carrier and is operated without a oth. It is light, weighing about enty-five pounds, and the cost, rough-speaking, is about one half that of the mi-portable machine.

In addition to these three there is still other type of achine which is own as the afety stand-d." The diff-ence is in the m used. The fety standard achine *will not e the standard m.* It is lim-ed to the use of small library films. No mo-on picture use ever uses e safety ma-ine.

* * *

N SELECT-ING a ma-ine, the law, e cost, and the hrow" must all considered. In me states the w requires a eproof booth r any machine ing the inflam-able film. In-rance rates ust be consid-ed. In some ses a licensed erator must employed. he Church hich uses mo-on pictures thout the per-ission of the police department *is a law violator.* This permission *must be secured.* The "throw" if under one hundred feet, will allow the use of a semi-portable or portable machine. These two types use the bulb light, while the professional machine uses the arc light. After these two have been considered, then the cost element enters. A decided advantage also in favor of the semi-portable or portable machine is that it can be operated in any room in the building, while the professional machine can be used only in the room where the booth is installed.

* * *

THE SECOND EQUIPMENT problem is the choice of a screen. Screens vary all the way from a piece of muslin to a plate glass mirror. Whether the plain wall surface or a canvas is used, it should have a flat white or metallic surface. The average cost of a first class screen is about one dollar per square foot. Before buying it would be well to consult with someone who has used pictures. The local theatre owner will no doubt be glad to cooperate and furnish valuable advice.

Other equipment includes a rewind and splicing equipment. The former costs about seven dollars and the latter consists of a pair of scissors and a bottle of film cement.

AFTER THESE PROBLEMS are all solved, the real problem begins—that is, the selection of suitable films. There are four classes of films that may be used on any of the three classes of standard machines (not on the safety standard). *First.* Many of the films produced for theatrical use can be used to good advantage. These may be secured through the nearest branch of the commercial exchange. These films must be selected with extreme care and must always be previewed and objectionable features cut. *Second.* There is an increasing number of films being produced for non-theatrical use. An example of this type is the series being produced by the Yale University Press "The Chronicles of American History." The United States Government and the state universities have complete libraries of educational films which often can be secured for the price of express charges. *Third.* There is also an increasing number of films being produced for Church use. *Four.* The great field of scenic and industrial film is also open for the educational use of the Church. Much of this material may be used to good advantage.

Many of the gems of literature have been produced and are excellent for Church use. Hamlet, Scrooge, Courtship of Miles Standish, Rip Van Winkle, The Blue Bird, Tom Sawyer, Huckleberry Finn, Silas Marner, Les Miserables, The Copperhead, Evangeline, and many others are excellent. Illustrated poems of Longfellow, Whittier and others are available.

Every user of films should be a subscriber to the monthly magazine, "The Educational Screen," published in Chicago, Ill., at one dollar fifty cents per year. Subscription to this magazine also entitles one to a copy of "1001 Films," a catalogue of the best films available for Church and school use. This catalogue is published annually and sent to each subscriber.

The next article will show how these different types of films may be used in a program of religious education.

A RIVER

Nothing in nature is grander than a great river. It embodies the irresistible strength of the forces of nature and their changeful activity, ever the same and yet ever different, here with a glassy surface, there swirling with deep eddies, making and unmaking islets, here eating away the bank, there piling up sand to enlarge it. It is older than man and will outlive him; it is a part of his life, serves him in many ways, but it heeds not his coming or his going.—*Viscount James Bryce, in The National Geographic Magazine.*

CHRISTIAN SERVICE PROJECTS ON A SOUND SOCIAL BASE

By Martin Hayes Bickham

THE EDUCATIVE value of a project experience is proportionate to the degree of Christian purposing by the scholar, the psychological completeness of the experience, the usefulness of the product, and the extent to which the experience is shared on the Christian level." (1)

Every teacher in the field of religious education will find food for reflection in these words from Dr. Shaver's new book. They contain truths of deep significance for all who take up the use of the newly emphasized project principle in the moral and religious training of children and youth. (2)

There is need to emphasize from the social point of view especially, "the psychological completeness of the experience." Christian service projects in the social field inevitably carry the group into contacts with other human beings beyond the circle wherein they are started. In the complex and crowded conditions of contemporary social life, great care must be taken lest these social incursions of Church groups in an experimental way into the life of other social groups shall become both psychologically incomplete and even socially mischievous and disturbing.

For instance, if space permitted, much evidence could be here adduced to show that religious education groups that distribute baskets of food at Christmas time with the publicly exploited "good fellow" spirit, do much harm in breaking down family morale among the recipients. Those who deal intimately with the lives of the poor of our American cities are convinced on this point. Personally, I know of scores of Church groups who have been disappointed with their Christmas basket distribution in the last three Christmas seasons. For these religious education groups, the experience involved in distributing these Christmas baskets was "psychologically incomplete." They did not come through this experience with any convincing glow that they had really carried out a constructive social act in a genuine life situation, wherein a fundamental human need was met. This surface type of incursion into the life of the poor around them was too shallow to stir up real and abiding emotions of brotherhood within these groups, either on the part of those who gave or of those who received.

* * *

ON THE OTHER HAND, the experience of a certain Church school group may be cited as an example of a socially useful and also a psychologically complete Christian service project.

During the Christmas season of 1924, this group of youth of the early high school age asked the family welfare society for some under-privileged family with whom they might share their abundance of good things. They were put in touch with a widowed mother and five children. The oldest of these children was a girl of about seventeen years who had been working and was the sole support of the family. But she had developed diabetes and had been compelled to give up her work, and thus the family lost its only means of self maintenance. The social case-worker had the girl examined by an expert in this disease who recommended the new insulin treatments, and said the girl could go on with her work while taking the treatments. At this point the case-worker linked up the members of this Church school group with this family situation. The members of this religious education group agreed to pay for the insulin treatments for this girl, thus enabling her to continue her work, and to make sure the support of the family. Thus this Church school group, with the cooperation of the family case-worker, carried through what has proven beyond question a socially useful Christian service project. The interest in the family has now carried over a period of several months. The group has had the pleasure of seeing the improved condition of the girl under the treatments they made possible by their sharing with this family. They have achieved for themselves, as a group, a socially cooperative enterprise. This has meant for every member of the group an experience that has been very nearly "psychologically complete." They have given vital expression to their ideals of service, stimulated by the example and teachings of Jesus. This Christian service project, conceived in terms of assisting this girl of nearly their own age, and so helping her and her family through to health and self support, appealed to every member of the group as a definite and practical carrying out of their ideals of service and their Christian purposes. The experience has been a most satisfying one for all of them and for the group as a whole. They have willingly sacrificed to achieve their voluntarily conceived ends.

* * *

SUCH ILLUSTRATIONS might be multiplied many times. But enough has been given to indicate the necessity for the religious educator keeping both sides of the social situation in mind in the process of developing Christian service projects. To launch children and youth out upon Christian service projects that are not soundly based in social understanding may be irreparable both to the religious education group and to the folk among whom they carry on their projects. The religious educator must keep in mind both the point of view of his Church group who are about to be introduced to this new social experience and the point of view of those folk who are about to be the recipients of the results of the given project. No Christian service project can be completely satisfying from the psychological point of view, if it ignores this recipient end of what is a mutually cooperative enterprise. The results in the recipient group must be socially useful and constructive, in order to afford a completely satisfying experience to the religious education group. Emptiness and social unreality in these end-results in the recipient group are bound to be reflected in the experience of the group who are carrying out the given project. It is, therefore, a paramount duty with every religious educator, who enters upon such experimentation in Christian service projects, to seek, by every legitimate means, for a genuinely sound social basis upon which to carry forward their contemplated projects.

* * *

ONE SUCH sound social base is at hand in most American cities. After experimenting for three years in this field, the writer is convinced that the social case-work principle[3], provides a thoroughly sound social base for Christian service projects. Case-work, as a sound principle of social diagnosis[4] and understanding of concrete life situations has come rapidly to the front in social thinking in the last ten years. Its technique is developed upon a scientific base. Its results are written deeply into transformed life situations and more fully developed personalities in scores of American cities where it has had a fair chance to demonstrate its possibilities. The general fields of law and medicine have adopted case-work methods and given the achieved results their approval. The case-work principle is also significant for the field of religious education. By linking up the project principle with the case-work principle a great forward step can be taken in the cooperative attack of the Churches and the social agencies upon the problems of social maladjustment in our American cities.

* * *

FAMILY CASE-WORK has made especially valuable adaptations of the case-work principle. These adaptations are of interest to the religious educator. They form a sound social base for the development of Christian service projects. The family group, as the group to which the family case-work principle directs its energies, lends itself readily to inclusion within the scope of such

(1) See The Project Principle in Religious Education. By Erwin L. Shaver, p. 167.

(2) See The International Journal of Religious Education for Jan., 1925, p. 17, Article, "Service Projects in the Church School," by Paul E. Baker.

3. See, *What is Social Case Work?* By Mary E. Richmond, 1922.

4. See, *Social Diagnosis*, By Mary E. Richmond, 1917.

ristian service projects. The family oup is usually small and fairly coherent. e life situation of a given family is dily describable and easily under- od by the average religious education oup. There are many elements in the uation that are akin to the family perience of the members of the Church hool group. The family welfare so- ties, utilizing the case-work principle, ke thorough social diagnosis of the ven family situation. Upon this sound ial base, plans of a constructive nature e developed to stimulate the members the family to strive for achievement a better life situation. In working t these plans, the given family needs ually the cooperation of others outside the family circle. Into these plans, e Church school group can enter in a mpathetic and understanding way and weave their Christian service projects on the thoroughly sound base of fact d program thus provided by the family lfare society. The case-work principle family social work looks toward the rrent development of every personality ught in these disadvantaged family uations. The project principle looks ward the development of creative Christian personalities in every member of these Church groups. The two principles coalesce in their end-results. Religious education group and social work group can move forward together upon the constructive tasks committed to their care. Religious educator and social worker can build a cooperative program for the developing of the personalities committed to their stimulation and guidance. The sound social base, created by the case-work activities of the social worker, provides a rich field for the development of the Christian service projects of the religious educator.

* * *

THE CHURCH SCHOOL groups provide ways and means for the social case-worker to achieve her plans for the given family. The experience acquired by a Church school group in conceiving and carrying out a Christian service project, may be rich in added social understanding of family life and its essential and permanent values for a Christian civilization. They will attain in the process of these experiences in sustaining and building up family life that is threatened by social disintegration, an enlarged appreciation of the family as a social institution. They will reach new understandings of the values of Christian ideals of service when applied to the solution of concrete family and social problems in accord with sound case-work principles. The family group receiving social cooperation is blessed and encouraged by the Christian sympathy coupled with social insight and wise participation of the Church group in their struggles to achieve a larger and richer life situation.

Thus is realized upon this sound social base of family case-work, the essential vitality of the example and teachings of Jesus Christ. Christian service projects, properly conceived, soundly based, and wisely carried out will result in enlarged and more fully developed Christian personalities. This will be realized in the religious education group that conceives and carries out such a Christian project. It will also be a product of the operation of these beneficent Christian purposes, among those disadvantaged families, who so much need intelligent social cooperation in the midst of the complex social life of our American cities.

ONE-HUNDRED-AND-ONE STORY BOOKS FOR GIRLS

cott, Louisa May, *Little Women, An Old-Fashioned Girl, Jack and Jill, Under The Lilacs, Eight Cousins.*
drews, M. R. S., *The Perfect Tribute.*
hmun, Margaret, *Isabel Carlton's Year.*
anchard, L. M., *Carita* (Mexican).
ackmore, R. D., *Lorna Doone.*
sher, Kate Langley, *Mary Cary, His Friend, Miss MacFarlane.*
own, Edna, *Rainbow Island, At the Butterfly House, The Four Gordons, When Max Came.*
rnett, Frances Hodgson, *The Secret Garden.*
emens, Samuel L. (Mark Twain), *Adventures of Tom Sawyer, Adventures of Huckleberry Finn, The Prince and the Pauper.*
aik, Dinah M., *John Halifax, Gentleman.*
eland, Ellen Douglas, *A Successful Venture.*
ckins, Charles, *A Christmas Carol, David Copperfield, A Tale of Two Cities.*
x, Beulah Marie, *Betty-Bide-at-Home, A Mother's Son.*
ncan, Norman, *Doctor Luke of the Labrador.*
rnol, Jeffrey, *The Amateur Gentleman, The Broad Highway.*
her, Dorothy Canfield, *Understood Betsey.*
x, John, Jr., *The Little Shepherd of Kingdom Come, The Trail of the Lonesome Pine.*
skell, Mrs. E. C., *Cranford.*
Gould, Elizabeth Lincoln, *Felicia* (13 years).
Gray, Joslyn, *Kathleen's Probation.*
Grenfell, W. T., *Tales of the Labrador, Adrift on an Icepan.*
Hale, Edward Everett, *In His Name, The Man Without a Country.*
Hale, Lucretia P., *Peterkin Papers.*
Harris, A. E., *Hail Merrill's Honey Quest.*
Harris, Joel Chandler, *Uncle Remus.*
Hasbrouck, Louise S., *Chokecherry Island.*
Hueston, Ethel, *Prudence of the Parsonage.*
Jewett, Sarah Orne, *Betty Leicester.*
Kinglsey, Charles, *King of the Golden River, Westward Ho!*
Lagerlof, Selma, *Adventures of Nils.*
Laughlin, Clara E., *Everybody's Lonesome.*
Lincoln, Joseph C., *Mary Gusta, Cap'n Dan's Daughter.*
Little, Frances, *The Lady of the Decoration.*
Lucas, E. V., *Anne's Terrible Good Nature.*
Montgomery, L. M., *Anne of Green Gables, Anne of Avonlea.*
Norris, Kathleen, *Mother.*
Porter, Sydney (O. Henry), *The Four Million.*
Porter, Gene Stratton, *Freckles, A Girl of the Limberlost.*
Price, Elizabeth, *The Jolly Shipleys.*
Rankin, Carroll, *The Girls of Gardenville.*
Rice, Alice Hegan, *Mrs. Wiggs of the Cabbage Patch, Lovey Mary, Sandy.*
Richardson, George Tilton (D. Tilton), *Miss Petticoats.*
Richmond, Grace L., *Round the Corner in Gay Street, Strawberry Acres, The Second Violin.*
Scott, Sir Walter, *Ivanhoe, Kenilworth, Quentin Durward, The Talisman.*
Seaman, Augusta H., *Boarded-Up House, The Girl Next Door, Three Sides of Paradise Green.*
Shaw, Flora L., *Castle Blair.*
Slosson, Annie Trumbull, *Story-Tell Lib, Fishin' Jimmy.*
Smith, Francis Hopkinson, *Peter, Tom Grogan.*
Stevenson, R. L., *Treasure Island, Kidnapped, Prayers.*
Stockton, Frank R., *Rudder Grange, The Casting Away of Mrs. Aylshine and Mrs. Leeks.*
Stowe, Harriet Beecher, *Uncle Tom's Cabin.*
Taggart, Marion Ames, *Miss Lochinvar.*
Tarkington, Booth, *Penrod, Penrod and Sam, The Gentleman From Indiana, The Conquest of Canaan.*
Vaile, Charlotte M., *The Orcutt Girls, Sue Orcutt.*
Waller, Mary E., *A Daughter of the Rich.*
Webster, Jean, *Patty, When Patty Went to College, Daddy Long Legs.*
Wiggin, Kate Douglas, *Polly Oliver's Problem, Rebecca of Sunnybrook Farm, New Chronicles of Rebecca, Mother Cary's Chickens.*
Winster, Owen, *The Virginian.*
Zollinger, G., *Widow O'Callaghan's Boys.*
(Above list selected from—*Leadership of Girls' Activities, by Mary E. Moxcey.*)

ENTIRE DEFICIT RAISED

FRIENDS of the International Council will be delighted to know that the entire deficit of twenty-eight thousand dollars was raised before June first. This was made possible by the generous support of a group of splendid Christian laymen who contributed most liberally. By the clearing off of this old accumulated indebtedness, the Council will be enabled to render a larger service in the future.

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

LEADERSHIP

HUMANLY SPEAKING, leadership is the only problem of the Church. The world is greedy for leadership, too much so. It is so greedy that it only waits till it hears the voice of a leader, and then it follows. The tragedy of it is that it follows a bad leader just as it follows a good leader. This is the reason for so many organizations and institutions that are evil in their influence. They have followed a bad leader. People are like sheep in this regard. You have seen a flock of sheep being taken from one field to another, where there were bars let down in the fence. The first sheep, in its anxiety to get across to the salt or water or food, will jump three bars high, and every sheep in the flock will jump because the one before him did, even though all the bars were taken down.

People walk alone only until the voice of a leader is heard, and then they follow. The greatest need today of the world in a human way is for real, sane leadership. A leader is one who goes before. He must be ahead of the crowd, but not separated from it. "A leader is the foremost among companions"; hence, leadership is helpfulness. It is unbounded faith. The greatest need of the Church today is for good leadership.

The qualifications for leadership are: Humility, Purpose, Confidence, Personality, Quietness and Self-control, Patience, Sympathy, Self-surrender, Willingness to Obey, and Love.

The Cost of Leadership

BISHOP BRENT says, in his matchless book, *Leadership*, "Leaders must be prepared for pain, the pain of loneliness, the hardest of all discipline of the social nature; of visions ridiculed, enthusiasm misunderstood, plans rejected by those in whose interest they have been formulated."

You cannot have the joy of leadership without its discipline or, at times, its anguish. One must be ready for ridicule, for ridicule will come.

Elwood Haines of Kokomo was heartily laughed at by the bystanders on the street we are told, as he rode down in his old spring wagon, propelled by the machinery he had made for that purpose, but that was automobile number one!

Oftentimes the crowd does not recognize the leader till he is gone, and then build him a monument with the stones they cast at him. It was so with Columbus in the discovering of America. It was so with the discoverer of ether, we are told, that great blessing to humanity. According to the records, there were but a handful of people that followed him to his grave, though he made one of the greatest contributions to the world that has ever been made. The best plans are often rejected by those for whom they were made.

* * *

LEADERS MUST expect to suffer and expect to be lonely. It was true of Moses, Paul, and Christ, and of Christ's disciples and His modern followers also. Christ's wilderness experience and Gethsemane and His struggling and suffering on the Cross give some intimation of the cost of leadership. "Though He was a Son, yet learned He obedience by the things which he suffered."

There is no real power of leadership without struggle and without suffering. Those who must truly lead suffer the most and are the loneliest. The world's greatest Leader "was despised and rejected of men, a man of sorrows and acquainted with grief," but the day will come when all this will change. "Behold thy King cometh!" Christ never held an office. His titles gave Him nothing; He gave them everything, but the world felt the pull of His leadership and feels it still. He wept over Jerusalem because He could not win it as He desired. The greatest encomium probably that ever was passed on Christ was passed in derision by His enemies, for they said, "Behold, the world is gone after Him!"

The true leader in Christian work, whether he be a reformer, a preacher, a Sunday school worker, or engaged in any department of Christian work whatever, must be willing to walk in pain and loneliness, but the pathway will lead to a joy that will grow greater throughout all eternity, because we are in fellowship with Him.—*Marion Lawrance in My Message to Sunday School Workers. Published by George H. Doran Company, New York.*

LAST CALL

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THE EDUCATIONAL STANDARDS OF LEADERSHIP TRAINING

By William A Weber

EADERSHIP TRAINING is our most acute problem. Training classes ll exist that do not train. Study courses e still used that do not develop skill, ective thinking, or even an adequate tual knowledge of the materials idied. Every teacher is a better teacher ıen trained, than that same teacher uld be, untrained. Yet to be very fective, our training classes, methods, aterials and even our instructors must of a much higher order than many of have dared thus far to strive after.

* * *

A FEW SAMPLES of some of the examination papers which have me into my hands from many different aining classes may help to prove the ove, if proof is needed. One pupil vides Old Testament History into ese five periods: "Mosaic, Messiah, dges, Kings, Elijah and Elisha." nother näively writes, "Moses died on t. Nebo. He could not enter the land promise, because it was not known hat to do with the remains." Another swers the question, "Into what three visions does the life of Moses fall?" as llows, "Moses life fell when he came wn from the mountain and found the ople worshipping the golden calves. e broke the ten commandments. He as introduced into Pharoah's court, and ll in love with his daughter." "Lazarus as raised on a roof." "The people were d into captivity because they were ving such heavy taxes they could no nger stand." "Esau led Judah back om Babylon." "Jesus first had his celestial trial, and then came the litical trial in which he was condemned death." The Sunday school movement as started by Robert Raikes "in a little w kitchen under four women." Instincts re formed in the spur of the moment. hey are things that we do that we no e not wright. They are parenthetical d personal, social and habitual."

* * *

HERE ARE TEN standards which I would set up for effective leadership aining. Every Church school that pires to reach an educational efficiency orthy of the great cause in which it is gaged, might well consider these andards and strive earnestly to reach em.

Qualified Instructor or Faculty of Teachers

HE COMMITTEE on Education in the International Council of Religious ducation recognizes the primary import-ıce of those who are to teach the future aders of the Church. In its report to e annual meeting of the Council in ebruary of this year, it emphasized e following qualifications of the teacher the leadership training class.

Personal character.—Poise, dignity, sympathy, passion for vital Christian service, sound Christian character.

Education.—A college education or equivalent, with general and specific training in the subjects he is to teach.

Skill.—Instructors who are able to really teach, in the modern acceptance of that word.

Practical experience.—The teacher who has had some experience in teaching which proves his ability to teach.

Educational Equipment

TO DO OUR work well, we need a proper place and adequate equipment. The leadership training class should have a room supplied with educational facilities, such as desks or tables, blackboards, maps, and a library of at least twenty-five well chosen texts and reference books. When we supply the school atmosphere, we have gone a long way toward awakening a desired study response. One of the rules of effective learning is to develop proper-place study habits.

Prerequisite Training of Pupils

TEN GRADES of public school work, with ten or twelve years of Bible study in the Church school, ought not to seem too great a requirement from those who aspire to train for leadership in religious education. "It is, therefore, a reasonable feature of the Church school training system to require a definite covering of graded studies, or an examination to show the equivalent preparation, before the candidate is admitted to the training class or allowed, with the school's approval and support, to matriculate in the community training school." (*) If this standard is not met by the candidates, there should be a preparatory course provided which will help them to measure up reasonably to the requirement.

Age of Pupils

THE REPORT of the Committee on education cited above also requires that the pupils enrolling in a Standard Training School shall be not less than sixteen years of age and shall have completed at least two years of a standard high school course. Pupils over eighteen years of age may be enrolled even though they have not completed two years of high school. Pupils under sixteen may be enrolled only on condition that they have completed the entire course of a standard high school. This is a wise precaution which also the local Church may well heed.

Adaptability and Capacity of Pupils

NOT EVERY young person, or older one either, is adapted to leadership. It is therefore a mistake to fill up the training class with pupils who do not give promise of developing into leaders. Better, far, a small clas of persons, eager, willing, and capable to take the course, than a large class in which are many indifferent and incapable pupils who are a drag to the rest. Some day we may be advanced enough to require a mental test of our future Church leaders as many modern public schools now do to determine the basic fitness of teachers for their work.

*Fergusson, Church School Administration

Study Courses

THE INTERNATIONAL Standard Training Course is a course covering twelve units of work. Of these, eight are general units, and four are specialization units bearing upon the particular department for which the pupil is seeking training. This seems a high standard for many local Church schools, and the temptation is to cut across lots and try to get by with substitute courses requiring but one year's work. Many of these one year courses which have been recently developed are good as far as they go, but no one would claim for them the same effectiveness for training as the Standard Course.

Minimum Number of Hours Per Unit and Required Preparation

A UNIT in a training course should consist of not less than ten lesson periods of sixty minutes each. Each lesson ought to require at least one hour of preparation. The Standard Course would thus have one hundred and twenty hours of recitation and at least an equal number of hours for preparation. When one considers that the present normal training course for public school teachers requires over twelve hundred recitations in two years, besides much intensive study for each lesson, it does not seem unreasonable to ask the leader in religious education to give at least one tenth that amount of time in the preparation for a task equally or perhaps even more important.

Recitation Method

AN IMPORTANT educational standard for leadership training is the method used in the class. Many leaders of such classes do all the talking and consequently they do most of the think-

There is little basic difference between the group and the leader. Big minds are simply used minds —enlarged and strengthened by constant exercise. The leader is just a little ahead in his vision, in his planning, in his attitude.—*Association Press Bulletin.*

ing. The lecture method is the poorest method to use in a training class. Assigned topics, class discussion, quiz, drill and review are much more effective. Also there must be opportunity for expressional activity on the part of the pupils, if they are to grow in power. Many of the older type of training courses laid the emphasis upon mere verbal memory as the attainment to be sought. The lessons were put up in outline form on the fingers of a hand or the spokes of a wheel. We must insist upon higher standards than the note memorizing of such outlines which result chiefly in verbalism. The lesson must be applied to new problems and situations, and that too by the pupil himself.

Practice Teaching and Administration

THE NEW standards for leadership training require practice work under supervision. We learn by doing, but we learn more economically when under helpful supervision and guidance. A training supervisor is therefore as important as a training teacher. Practice teaching and administration have long been used in colleges for teachers and in normal schools. The Church school should not omit them from its standard requirement.

Testing Results

NO STANDARD for leadership training would be complete that omitted the checking up on attainments. Tests, examinations, demonstrations of leadership ability in discovering and solving problems should be required as faithfully as attendance at class. Every part of the training work should be carefully scored and the pupil given a rating such as is given public school teachers and supervisors. This will be a test of the efficiency of the training teacher, and the course itself, as well as of the ability of the pupil.

These standards may now seem entirely out of reach for some Church schools. They are not, however, impossible. If the Church once gets a vision of the great possibilities of its educational task, and seriously sets itself to fulfill its great mission of teaching religion, we shall find a way to train adequately its leaders for their important tasks.

* * *

AGENCIES OF LEADERSHIP TRAINING

By Roger Albright

IT SEEMS just a few years ago that we rested the whole case of leadership training on the Teacher Training classes in the local Church. Even these were few and far between. It was commonly reported in those days, "That everybody is too busy," and the result was that even the Churches whose courageous pastors were successful in organizing a group of the Sunday school workers for purposes of studying the principles of teaching, or some kindred subject, soon found themselves with a diminishing number in their training classes, and many such died by the wayside. Occasionally, some faithful or persistent soul would desire to keep on with the study, and could usually be accommodated through a correspondence course with a denominational board, but there were many whole communities where it would have been impossible for some of the workers to attend the training class even if they had wanted to for the simple reason that there was no training class and not enough assurance of success to warrant the organization of one.

Contrast with that situation the present opportunities for leadership training. There are so many schools and conferences during both the summer and winter that sometimes we feel as if we "fall all over ourselves" in trying to reach the workers. It seems hardly necessary for students to go to the schools. The schools have indeed, and very truthfully, made themselves convenient and accessible in every part of the country. The question which must confront every Church school worker at the present time is not "Can you go to a training school?" but rather, "Would you go if you could?" because the training schools are so exceedingly available that hardly a corner of the country can be found where some form of leadership training agency does not exist.

Summer Schools

AT THIS SEASON of the year, of course, there comes first to our minds, the summer schools of religious education, and kindred institutions which have been flourishing now for several years. There are the three national training schools of the International Council of Religious Education at Geneva Glen, Colorado, Lake Geneva, Wisconsin, and Lake Winnipesaukee, New Hampshire, and in addition many other schools of equal grade instituted and administered by state councils of religious education, and by denominational boards all over the country. These schools are offering a regular course of study which includes courses in Bible, Teaching Materials and Methods, Psychology, and special method courses for workers with each age group. The instructors in these schools are invariably of high grade because, during the summer months, the many colleges and universities of the country are able to release their faculty members for service in schools of this type.

A glimpse at the student bodies in these summer schools is quite illuminating. They are fine, intelligent groups. The instructors of the classes say words of highest praise about the quality of work they do. Nevertheless, they are just the ordinary, volunteer lay-workers of the Sunday schools, who many times surprise themselves by the fine work which they are able to do when they go apart for a little season, and concentrate on real study. Some of them laughingly say, "It has been a great many years since I attended school," but as they come to the end of their summer schools, they realize that the work to be done during the coming year will be more effective because of the more adequate preparation for it.

Camp Conferences

AS A RULE, the student bodies of the summer schools are composed of the rather mature workers already in service as teachers of religion. While this active group is training for better work, another army of recruits is being enlisted and trained to carry forward the Church of tomorrow. The young people of high school years are getting ready for service. Some of them have wanted to attend training classes during the winter months, but their school duties through the week have prevented them. Now in the summer they are free to use their vacation time to become trained leaders.

Camp conferences, under both State Council and International Council auspices, Young People's Assemblies, Baptist Young People's Union, and Epworth League Institutes, provide for these young people a widely scattered opportunity for summer conference work which makes it possible for every Church school to send some of its young people, no matter in what part of the country they live. The June issue of this JOURNAL listed more than four hundred of these summer conferences.

Professional Schools

In addition to the opportunities for volunteer, lay workers in religious education, colleges, seminaries, and universities are increasingly making it possible for directors of religious education, and other professional workers to refresh their minds, and renew their spirits in summer schools of collegiate grade. These are being largely attended too, and some of the finest developments in the educational field are growing out of the classroom discussions in the summer sessions of the Departments of Religious Education in our leading universities. We are learning so rapidly in this science

f teaching religion, sometimes discover-
ig error in theory, sometimes develop-
ig principles or practices, that it is very
nportant for those who make work in
ne field of religious education their life
ctivity to spend a few weeks out of an
ccasional summer in gathering to-
ether the "developments" since their
ist school days.

Winter Activities

An emphasis on summer training
hould remind us of the importance of
rogramming our winter training work.
n spite of the accessibilities of summer
chools, there are many workers whose
aths do not lead in those directions.
Their work, however, is affecting the
evelopment of the members of their
Church school classes in instances where
hey are teaching. Their usefulness is
onstantly impaired so long as their
reparation is neglected. Local Church
raining classes, and Church training
night programs, offer opportunities which cannot be overlooked. Community Training Schools are increasing in number, and are providing an ever better program of study and discussion. State and county conventions are usually resolving themselves in institutes and discussion periods. Would it not be well for each Church school to recognize the seriousness of an untrained teacher, and plan a definite program of winter training which will include in its scope every leader and prospective leader in the Church school?

Those who are now in attendance in training schools and classes of various kinds, are taking this matter very seriously. Their value in Church work is increasing. As a rule, they are conspicuously more adequate to their task. The time is here when the difference between the trained worker and the untrained worker in the Church is noticeable. There is no better time than now to realize the inevitability of preparation as a prerequisite to work in the Kingdom of God.

Training School Hymn

"Come Ye."

Tune—Aurelia
By E. E. Yost

Come ye whose feet are weary
To walk in brighter day,
With boldness ye may journey
Where knowledge sends its ray.
Come ye whose hearts are thirsting
To learn the Master's way,
Come fill your empty vessel
Where living fountains play.

Come ye whose eyes are longing
To see more clearly still,
To those who seek is given
To know the Father's will.
Come ye whose hands are daring
To serve with greater skill,
The Kingdom offers freely
A place for you to fill.

THE COOPERATIVE STANDARD TRAINING SCHOOL

International Standards

By H. Shelton Smith

AT THE LAST meeting of the International Council in February, 1925, tandards governing the organization and dministration of cooperative Standard raining Schools were revised in a number f important respects. These standards ecome effective September 1, 1925. he following excerpts which set forth ome of the most important features of hese requirements have been taken from ducational Bulletin No. 3, revised April , 1925.*

International Council Approval

COOPERATIVE (interdenominational) Standard Training Schools desiring International Council recognition nd credits shall make application to the nternational Council on standard applition blanks at least sixty days before heir proposed opening. These applicaion blanks shall give full information egarding the organization of the school, he proposed faculty, courses of study, ength of recitation, number of class sesions in each credit course, and other elements involved in administration.

Board of School Administration

THE DIRECTION of the school shall be vested in a board of School Administration, organized under a Council of Religious Education, it being understood hat the cooperating Churches, as such, hall be represented on this Council. Where there is no local Council of Religous Education, the Board of School dministration shall be so constituted as o be representative of the cooperating Churches. The membership of this Board should be composed of Christian leaders who are thoroughly qualified by training and experience to perform their duties intelligently and effectively. The Board of School Administration is responsible for maintaining the credit requirements of the International Council, for selecting the dean of faculty, and for the general administration of the school.

The Dean

THE DEAN is the executive officer of the Standard Training School. The Board of School Administration should exercise the greatest care in his selection. Only Deans approved by the International Council should be invited to serve in a Standard Training School. From the standpoint of administrative ability, experience, vision and educational qualifications, he should represent the best that can be secured. The Dean selected shall be known to have a knowledge of and to hold a sympathetic attitude toward a constructive program of religious education. Upon him will rest the responsibility for maintaining educational standards, outlining the curriculum, nominating the faculty for election by the Board of School Administration, presiding at faculty meetings, making reports to the International Council, and supervising all other matters pertaining to the organization and management of the school.

The Faculty

IT SHOULD be recognized that the character of work done in the Standard Training School will depend primarily upon those who teach. For the work to be accredited by the International Council, it will be necessary for instructors to be persons thoroughly equipped for the teaching of their subjects. Only instructors approved by the International Council should be invited to serve in a Standard Training School.

(a) *Personal Character.* Only those teachers should be secured for religious instruction who possess sound Christian character, combined with poise, dignity, sympathy and a passion for vital Christian service.

(b) *Education.* Instructors should have a college education or its equivalent, with general and specific training in religious education in the subject or subjects the instructor is recommended to teach.

(c) *Skill.* Knowledge and Christian character are not enough in themselves. Instructors shall be able to organize and present their material in such a manner as to enlist attention, inspire pupil participation in class-room work, and in general, create the atmosphere of a real school.

(d) *Educational Attitude.* Instructors selected to teach in Standard Training Schools shall be known to have a knowledge of and to hold a sympathetic attitude toward a constructive program of religious education.

(e) *Practical Experience.* It is essential that wherever possible, teachers be selected who have had at least three years of practical experience in a successful Church school.

Courses Offered

IN THE interest of developing a real school spirit, and also of providing a reasonable choice of courses for students, at least *four* subjects of the Standard Training Course should be offered.

* Educational Bulletin No. 3 may be secured from tate councils or the International Council of Religous Education, 5 S. Wabash Ave., Chicago.

Textbooks

TEXTBOOKS, source and reference material shall be subject to approval by the International Council as meeting the requirements of the Standard Training Course. The Standard Training Course, however, is not a series of textbooks, but a group of subjects, for the completion of which one or several books, depending on the subject and the adequacy of the particular textbook, may be used.

Equipment

THERE shall be available for each class a separate classroom with adequate blackboard and teaching facilities. The school should have access to a reference library of not fewer than twenty-five volumes bearing upon the courses offered. In general, the equipment should make possible the conduct of a real school.

Duration and Attendance

THERE shall be at least ten recitations, and preferably twelve recitations, of at least fifty minutes each in each credit course. Attendance at all class sessions should be required. However, credit may be granted those who are absent from one recitation in a ten-recitation course or from two recitations in a twelve-recitation course, provided the absence is excused by the faculty and the work missed is made up in a manner satisfactory to the instructor.

Study Periods

ASSIGNMENTS for study and preparation shall be made on the basis of a minimum requirement of one hour of study for each recitation period.

Enrollment Regulations

TO BE ELIGIBLE for enrollment in a Standard Training School students shall be not less than sixteen years of age and shall have completed at least two years of a standard high school course. Students over eighteen years of age may be enrolled even though they may not have completed two years of high school. Students under sixteen years of age may be enrolled only on condition that they have completed the work of a standard high school.

Credits

IN A SCHOOL of five or six days' duration only one credit shall be granted each pupil; in a school of ten or twelve days' duration only two credits should be granted each pupil.

Written Tests

CREDITS will be conditioned on satisfactory grades based upon adequate examinations. These examinations may be in the form of assigned written and other types of work in connection with each class period, or a final examination at the close of the course. Care should be exercised in order that whatever form of test is used it will actually indicate the pupils' intelligent grasp and vital appreciation of the subject completed.

Grade Regulations

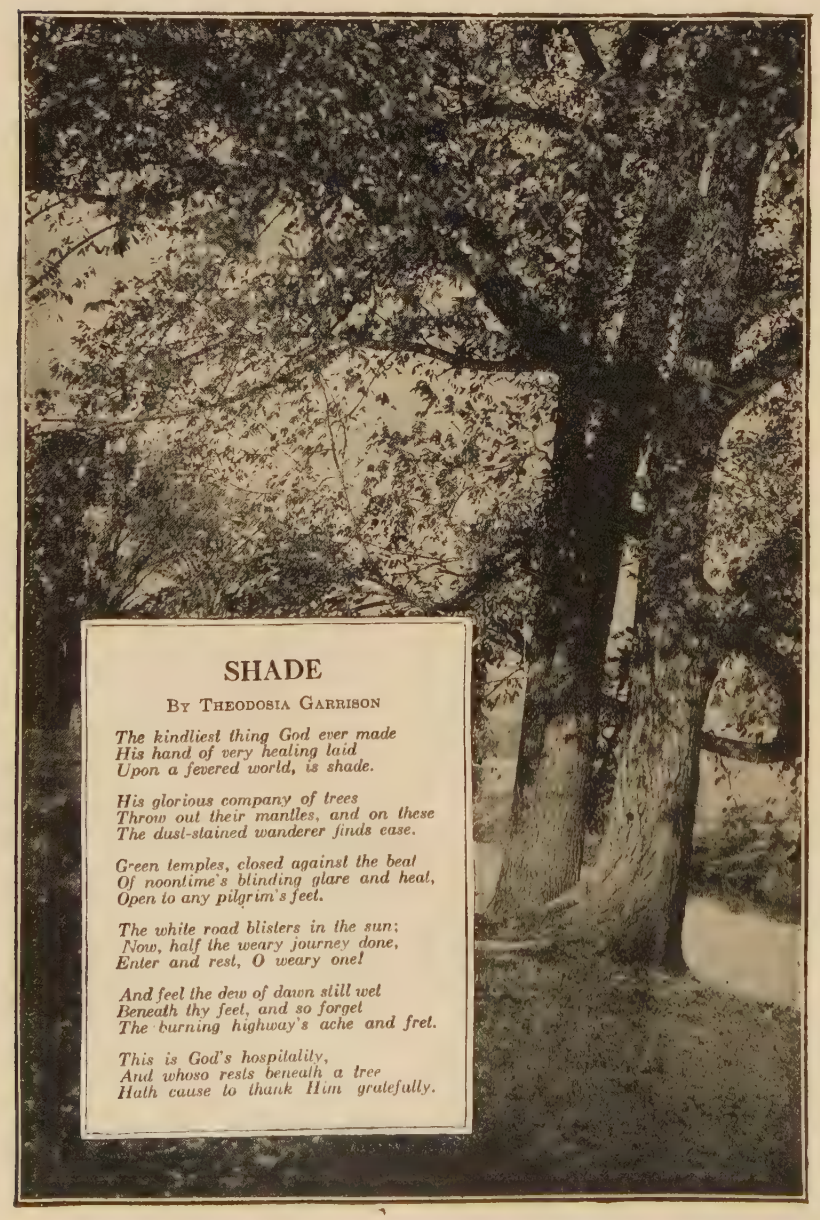
ALL GRADES submitted to the International Council shall be based upon the following standard of grading: A—90 to 100; B—80 to 89; C—70 to 79. Instructors are requested to report their grades in terms of the symbols A, B, and C. Students making a grade of 70 or higher will receive International Council credit.

Final School and Pupil Report

AT THE close of each interdenominational Standard Training School the Dean shall submit to the International Council of Religious Education a full report, on standard report forms, of the work of the school as a whole, and also the work of each student for whom credit is requested. Where training schools divide their school year into two semesters of work, these reports may be submitted to the International Council at the close of each semester. Upon request, copies of these reports shall be sent to State Councils for their records and use.

Awards

UPON RECEIPT of a full report of the approved interdenominational Standard Training School, each student who has satisfactorily finished his work will receive from the International Council of Religious Education one Standard Training Course certificate for each course unit completed. When the entire twelve units are completed, including the required number of General and Specialization units, the International Council will award the Standard Training Course diploma.



SHADE

By Theodosia Garrison

The kindliest thing God ever made
His hand of very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.

Green temples, closed against the beat
Of noontime's blinding glare and heat,
Open to any pilgrim's feet.

The white road blisters in the sun;
Now, half the weary journey done,
Enter and rest, O weary one!

And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality,
And whoso rests beneath a tree
Hath cause to thank Him gratefully.

Projects in World-Friendship. By John Leal Lobingier. 177 Pages. Price $1.75. University of Chicago Press, Chicago.

The educational pastor of the United Church Oberlin, Ohio, in this little book presents a b message on a vital subject. It is no small thing create a world-friendship mind in boys and girls an to capture them for Kingdom vision and service. I the book, problems are set up and projects worke through that are of keen interest to Church scho pupils. The use of this book will be a revelation t teachers in the worth while results that follow. W highly commend it.

SUPERVISION IN LEADERSHIP TRAINING

By Harrison S. Elliott

SUPERVISION to many persons means inspection. They think of a supervisor as someone trying to spy out mistakes of inexperienced persons. Condemnation seems involved. They feel the supervisor wishes to "show up" the teacher or leader.

But this is an incorrect notion. Supervision should rather be a term to indicate a method by which a more experienced person helps a less experienced teacher or leader to "make good" by cooperating with him in relation to his immediate teaching or leadership situation. The supervisor is really the inexperienced teacher's best friend.

* * *

SUPERVISION is the method generally followed wherever a person is learning a new skill. For instance, in learning to drive a car, ordinarily a person is not given general advice and then sent out to see if he can learn to drive. If he had several lives and plenty of cars this might be a useful method; but it is too costly and therefore not followed. Instead, the instructor sits in the seat alongside of the person learning to drive. Acting as supervisor, but really as assistant driver, he helps the person at the wheel learn how to drive the car. Only if there is danger of an entire smash-up, does he take matters in his own hands. In general he aids the person at the wheel by making such suggestions as are useful and by helping him meet situations as they arise. The supervisor in education has the same function. In many a public school now there is such a supervisor whose business it is to help the teachers improve their teaching. This is accomplished not by general advice or miscellaneous teachers' meetings; rather, the supervisor cooperates in the actual teaching process, finds where the difficulties are, helps the teacher overcome them. It works in similar manner in religious education. Some instances, gleaned from the experiences of several persons may be of help.

* * *

A YOUNG man teaching a Sunday school class is having genuine difficulty. His class is in disorder and he does not know what to do. He appeals to a more experienced person for help. This person visits the class, known to the class simply as a friend of the teacher visiting for the day. The class proves to be composed of ten live boys and the teacher is having them take their testaments, read verses in rotation, and then answer questions about the lesson and hear it "exposed." There is no order. The teacher is scarcely ever the center of attention. The most brazen piece of work comes when one boy sets his loaded pistol on the floor and puts his foot upon it while the other boy kicks it until it goes off and shocks the whole school. They then plead that it was quite by accident. This would seem to be the sort of occasion when some kind of summary treatment would be necessary, and yet one could hardly blame the boys, for the session was plainly uninteresting.

In the personal conference which followed the teacher admits that the hour was a fizzle but says he did not know what to do. The supervisor suggests the possibility of securing a separate room at the Church and of dramatizing the Bible stories. He refers the teacher to a book on dramatization of Bible stories and offers to come and help him the following Sunday in working the dramatization out. The teacher succeeds in getting a separate room. He then tells the boys that they are to do something decidedly different this Sunday. First he will tell them a story and then they will take parts and act it out. He then tells the story of the man who fell among thieves, very well. They listen attentively. There is considerable confusion in dividing it up into scenes and in assigning parts, and he adds to it by trying to boss them above the din. He also himself clears away the furniture, assigns places where events were to take place, and acts as general manager, critic, etc. Finally they get sufficiently lined up and the performance started. The attack by the thieves is sufficiently realistic. Otherwise they are far too self-conscious and snickery. He then has them sit down, gives his criticisms and asks for those of his friend (the supervisor), reassigns parts and goes at it again. It is still better after the third time. They then break up, having had an extremely good time—worthwhile, too, without doubt.

Talking it over afterward the supervisor points out to the teacher that he had missed the opportunity to let the boys see that nothing can be accomplished with everybody talking at once; that he moved furniture and did other work himself taking far too much initiative in planning and directing; and that he did not give them a chance to criticize themselves and each other. He suggests that the next time attention should be given to division into scenes and that some of the boys should be considering plans for presenting this dramatization to the school at large. In the meantime he should be ready with another story.

A visit a month later shows the results of the specific help which the supervisor had given this teacher. When he arrives he finds the whole class sitting in rapt attention while the teacher is relating the story of Joseph. This takes nearly the whole of the hour. He tells the story quite well—a bit too much of mere outline, perhaps. In the few minutes that remain they set to work at once to dramatize it. They have improved wonderfully, making up speeches as they go along. The production of the first scene is quite a success.

They presented the Good Samaritan at a general Sunday school entertainment, and gave some illustrations of their gym work. They were very proud of their exploit, and made an excellent impression upon the audience. They stood around after class talking about it, with great interest. The teacher is on the best of conversational relations with them and they seem to like to talk to him. The head worker spoke of his delight with the piece of work this teacher had done, and reports that he has done the boys a great deal of good with the new stunts he is trying with them. He says the teacher has a great hold on them. He remarked that they have changed beyond recognition during the year.

THERE ARE a number of elements evident in this record of supervision. First, the teacher was in difficulty. He wished help and appealed to the supervisor as a person who could help. Second, the supervisor met with the group, not as an outsider, but really as a friend of the teacher who was going to be with them for the day. Third, the supervisor did not give general advice but specific help. Fourth, the supervisor stayed by the teacher and, as his assistant, helped him inaugurate the new plan of work. Fifth, in his further personal counsel he pointed out specific difficulties—not too many—and helped him improve his work for the next time. Sixth, he gave suggestions as to pertinent background reading, but reading directly helpful to the problem in hand. These are the elements in successful supervision: the suggestions must be specific, the help must be immediate and positive, but it must also be of a character which makes the teacher more resourceful and less dependent on the supervisor each time the cooperation takes place.

* * *

IT IS surprising how much can be done by specific help of this sort and how frequently small mistakes are causing the difficulty. For instance, a leader takes part every time a member of the class participates, criticizing or adding something himself, and thus stopping real participation by the group. This wrecks more classes than any single fault, but it has to be pointed out specifically to be overcome. In another group the boys are very much interested in basketball and in social times together. The leader feels that the club must at once be run according to rules of order and that an all-round program must be followed whether the boys want it or not. Consequently he corrects the president repeatedly before the club when he does not handle business accurately, he insists on this or that item of a program. This goes on until he has the antagonism of the entire club. The supervisor helps him in seeing specifically why the antag-

onism has been aroused and shows him how these immediate interests of the boys in basketball and a good time can be used to lead on to other more varied activities.

* * *

ANOTHER CLUB is very much interested in handwork. It is also appealed to by ritual. The members are making all sorts of pasteboard articles with little or no purpose. The leader is at loss to know how to give significance to the work. The supervisor suggests that he capitalize the interest of the boys in ritual and particularly their keen interest in the King Arthur stories by helping them develop a knighthood group of their own. They discuss the qualities of knighthood and each member of the group takes the name of a knight. The handwork, on the suggestion of the supervisor, takes on meaning because they make their helmets and other paraphernalia. They develop their own ritual with the cooperation of the leader. The supervisor brings specific suggestions out out of his larger experience.

* * *

Another leader is having difficulty maintaining the interest of a club. The members of the club are interested in athletics but he is not good in athletics and therefore feels that he cannot interest them. The supervisor discovers that the leader has real possibility in story-telling. He helps him in the selection of stories and in the development of this skill. He thereby shifts the basis of the leader's influence from something in which he cannot make good to something in which he may really achieve. The whole situation in the club changes.

* * *

A young people's society is having difficulty. It is one of the conventional sort with Scripture reading, a talk and then the meeting thrown open with nothing much happening. The minister asks a man in the congregation if he will not take responsibility for the young people's society and see what can be done. He conducts two or three meetings himself with real issues before the society for discussion. He at once enlists the cooperation of several members of the society. They at first help him in his preparation for leading the discussion. Then he suggests that one of them take charge of the meeting and offers the help of himself and the other members of the little leadership group. They attend the meeting and afterwards talk it over with the leader. Another person is chosen and they help him in his preparation for the next meeting. After a few weeks this person has several who can lead young people's society meetings effectively. When he leaves the locality the minister publicly comments that he not only has helped through his personal leadership in making the young people's society meetings interesting, but that he has left behind him persons who can carry on his work.

In another Church the minister wants to help improve the meetings of his young people's society. He meets each week with the person who is going to lead the group, and helps in planning. He makes specific suggestions for the improvement of the leadership. He plays the part of a helpful supervisor.

Some leaders are trying to learn how to conduct discussion in connection with clubs. They have a supervisor help them prepare, then come and sit in as a member of the group. Afterward the supervisor makes specific suggestions as to where the leaders have succeeded or failed and point by point helps them improve the quality of their leadership.

* * *

IN A SUNDAY school there are two classes of high school age. In each there are uninterested boys who are required by their parents to attend. In one of the classes the parents wish that the boys be taught the Bible directly, though they think they have had all the Bible they want. The teachers are somewhat inexperienced and at a loss to know what to do. The teacher in one group decides to take problems in the Bible such as the miracles, questions of authority, etc. In the other group attention is given to life situations the boys are facing. But neither teacher knows how to lead discussion and both fail to bring the questions to issue so there is something really to be discussed. They also do not know how to take advantage of genuine leads in the discussion. The supervisors agree to cooperate with them and visit the classes a number of times. When present they help in the discussion, not beyond their right, but somewhat as members of the group. Between sessions, they discuss specifically with the leader the difficulties they are having and places that they could have taken hold more advantageously and then help them plan out in specific detail for their next sessions. After several weeks these teachers have their classes entirely in hand, the boys are interested and they have become in the process rather skilled teachers. General suggestions would have done no good, but practically taking the responsibility of an assistant leader and helping the teachers week by week resulted not only in the class itself becoming successful, but in the development of skill and resourcefulness on the part of the teachers of the class.

* * *

IF A CHURCH would use its more resourceful and experienced teachers in such a supervisory capacity, it could greatly increase the number of successful teachers and leaders in the Church. It simply means that the more resourceful and skilled person puts at the disposal of the less experienced person his resourcefulness and his skill. In any line, skill comes most quickly by being put at work under supervision with the cooperation of a more experienced person and learning in the process. At present we generally use this experienced person in an individual class and point to it as the star class of the Sunday school. If we would ask this person to take relationship to several classes, to give the time not for personal preparation, but to help others in their work, to visit and help in the actual sessions, such a person could multiply himself or herself several-fold in leadership in the course of a year.

The main difficulty is the hesitancy that the inexperienced leader feels in having a more experienced person present when he is trying to conduct a class. This can be obviated partly by the personal attitude of the supervisor. It can still more be obviated if the supervisor comes not as a silent witness, dropping in for a few minutes, but is recognized as a sort of joint leader of the club or class, takes some part in helping the group make good, and thus really cooperates in a natural way in the course of the club or class session. Even then there will be persons who will not permit supervision, but they are frequently the ones who cannot be kept permanently as teachers because they are unwilling to pay the price of growth.

Jesus, the Leader, Denounces Insincerity

"Jesus was notably tolerant of almost all kinds of sinners. He liked the companionship of the rough and ready folk who were entirely outside the churches; he was tender toward unfortunate women; he had a special fondness for James and John whose ungovernable tempers had given them the title of "Sons of Thunder"; he forgave the weakness of Peter who denied him; and was not resentful at the unbelief of his near relatives and his native town. But for one sin he had no mercy. He denounced the *insincerity* of the Pharisees in phrases which sting like the lash of a whip."—*From The Man Nobody Knows, by Bruce Barton. The Bobbs-Merrill Co., Indianapolis*

TRAINING THE LEADERSHIP OF YOUTH

By O. G. Herbrecht

' IS THE adults who "run" the Church—and all its departments. s is as it should be, for the King's iness is serious enough to demand ture thinking and judgments. Un-eloped mind, immature thought, un-ple judgment, as found in childhood l youth, cannot do this adequately. takes no argument to convince the lt of this. He admits it—gladly. It s require considerable emphasis, how-r, to convince the adult leadership of Church that all forms of Christian rk are the better for having *trained* dership, and that the same sort of ning does not fit for every phase of the rk. In fact, Aunt Minnie and Deacon wn are still persuaded that a "conse-ted life" and a special one-year course Bible study constitute the complete nition of "training" in the dictionary he Church. The present situation in erica religiously, however, the in-lity of the Church to reach great sses, and the further inability to hold se whom it has reached, lend no en-ragement to the adequacy of this nition. It is perfectly essential, as far t goes, but certainly it does not go far ugh.

Trained leadership, in the Church as ewhere, means an *appropriate character, echnical knowledge,* and *professional l.* The first of these has the common sent of the mind of the Church and ce requires no further emphasis here. the other two, this cannot so readily said.

This article concerns itself with the ining of the leadership of young people. now defined, the Young People's vision includes the three groups of the lescent period,—Intermediates, ages 14; Seniors, ages 15-17; Young People, s 18-23. The adults who are leaders these groups are under consideration e.

me Marks of the Trained Leader of Youth

HE TRAINED LEADER of youth will understand that there is a definite hnique involved in young people's rk. It differs from the technique of ldren's work, or adult work, or admin-ative work. It has principles and thods of its own. No leadership of uth will consider itself "trained" unless nows that technique and is skillful in ninistering it.

he trained leader of youth will see at e the *immediate need for a unified (or least correlated) Church-centered pro-n for youth in the local Church.* When s trained, the leader will do his own king, and, to the thinking leader, present situation is amazing, to say the least. The average Church is maintaining no less than half a dozen different organizations for practically the same adolescent groups, each with its own (in most cases, untrained) adult leadership, its own independent program, with no attempt at correlation as to materials involved or time demanded, and nowhere a junction point at which these several adult leaders can meet in order to obtain at least a mutual understanding of and some appreciation for their respective activities. The only point at which there ever seems common agreement is that "the young people of this day are much more worldly than in *our* day and they just *will* not respond to all the fine things the Church is doing *for them.*" (The trained leader of youth will appreciate the italics of those last two words.)

The trained leader of youth will sense this situation and advance upon it. He will recognize fully however, that the "leadership of youth" in the overhead denominational boards can render tremendous assistance in solving the problem for the local Church by setting an inciting example of such unification—or correlation. One of the most hopeful signs of the times in the ecclesiastical world is the rumor that such a denominational forward movement is actually under way in certain quarters.

Again, the trained leader of youth will see the immediate need, not only of a correlated program, but of a *unified administration of the young people's program in the local Church.* In every Church, whether large or small, urban or rural, there should be some one person, appointed by the local Church board, to whom is delegated the responsibility for the entire youth program of that Church. This is not for purposes of elimination at all, but purely for purposes of correlation and the creation of a definitely objectified and intelligently administered program.

A trained leader of youth will recognize perfectly, too, the *fundamental principle of student initiative* in the technique of the young people's program. Adult leader-, ship is absolutely essential, but never to the exclusion of youth leadership itself. It is freely acknowledged that it is right to do things *for* children, but *with* young people. Youth is interested in that wherein it shares personal responsibility. On the basis of this principle, no one over twenty-four years of age has any right to be the "president" of a "Young People's Society," or to "lead the meeting." I am personally acquainted with adults over forty-five years old who hold such offices and perform such duties. Such situations are fundamentally wrong in the technique of a young people's program. The adult needs to be advisor, counsellor, helper, the ever-present friend, but not the ever-prominent dictator. Applied to the Church school—class or department—it means that the group officers themselves function at *every* meeting of their group, Sunday or week day. It is never "Mr. Brown's Class" or "Mrs. Jones' Department." In a general way, it may be said that the activity of adult leaders in young people's groups should be in inverse ratio to the age of the group.

The trained leader of youth will *understand youth.* To know the fires that flame in adolescent hearts, to appreciate the turmoil of the "storm and stress" period; to interpret sympathetically the attitudes of youth in a world that *adults have made;* to keep faith in the basic integrity of youth despite the hue and cry of sensation-hounds—"this is my task." The leader of youth will be helped in keeping that faith, and in facing with new seriousness his own adult responsibility, if he read, in slow, absorbing fashion, Dr. George Albert Coe's recent book, *What Ails Our Youth.*

In addition to these and other matters, of which there is not space, the trained leader of youth will be thoroughly conversant with the *technical details of youth organization.* Skeletons may be dry, rattling things, but they are indispensable. Nor is it a matter of indifference whether or not details be rightly done. The trained leader will *know*—officers, committees, parlimentary rule, relationships, all the details that essentially make an organization.

The Way of Leadership Training

TO A KNOWLEDGE of these things, and to professional skill in administering them, the Church must train her qualified leaders of youth. Remembering our definition of training, —viz., appropriate character, technical knowledge, and professional skill, the following outline will serve to point the way.

1. Appropriate Character

This is achieved and maintained only by personal consecration, continued spiritual contacts, and consistent living.

2. Technical Knowledge
   a. By reading

The following books are recommended:

Maus, *Youth and the Church*

Alexander, *Secondary Division Organized*

Harris, *Leaders of Youth* (12-17)

Thompson, *Handbook for Workers with Young People* (18-23)

Smith, *Leaders of Young People* (18-23)
Herbrecht, *The Extension Division*
Tracy, *Psychology of Adolescence*
Gage, *Evangelism of Youth*
Raffety, *Brothering the Boy*
Slattery, *The Girl in Her Teens*
Moxcey, *Leadership of Girls' Activities*

b. By attendance and participation, at Conventions
Young People's Leaders' Institutes
Denominational Training Schools
Interdenominational Training Schools
Professional Schools and Colleges

c. By the study of adolescent life and program through—
Personal Acquaintance and Fellowship
Observance of Functioning Program in other places

3. Professional Skill is achieved
   a. By practice
      As teacher or advisor to young people's groups
      As apprentice to trained leaders
   b. By experimentation

Present programs for young people's groups are still in the experimental stage. There is room and demand for laboratory work. One sign of leadership ability is initiative in "trying out" new ways and means.

THE WAYS FOR training leaders ar many, and they are all open. Th growing consciousness for adequacy youth leadership is becoming clear every day. The continued loss from ou Church schools, of eighty per cent o those between the age of twelve an twenty; the co-incident lowering of th crime peak from the thirties to th twenties; the ever-growing temptation an adult world is placing in the path o "flaming youth," and the very eviden inadequacy of present methods in th local Church to "hold" the restless age— all of these speak to even the most casua listener in the Kingdom of the vital nee for a trained leadership of youth.

TRAINING A LEADERSHIP FOR ADULT WORK

By Owen C. Brown

SERVICE is the purpose of organization. Organized adult classes are here to serve. They seek to apply in the most practical, effective way, God's revealed truth to present-day life and present-day conditions as we find them. They seem to be the crystalized expression of a desire on the part of men and women in our Churches to have a larger share in the Church school and in the Christian activities of the community. This sentiment for unselfish usefulness finds a voice, or should find a voice, in a slogan for every class as follows: "This class does not exist for itself, but for the good of the school, for the good of the Church, and for the widest Christian influence it can exert."

Today in the Protestant Churches of America it is estimated that we have nearly six million men and women meeting regularly in these classes. While the attendance ranges all the way from six or eight in the smallest classes to many hundreds in the exceptional classes, the average attendance the country over is from fifteen to twenty—one or more groups of sincere grown up folks gather each Sunday in every city and town and in almost every village and country place, discuss the most vital and the most vitalizing truth in the world, and seek to apply it to their individual and community life.

The possibilities for good in these classes are limited only by the faith and capability of their leaders. Given the right sort of leadership, a group of such Christian men and women can do anything they ought to do. Our question is, how to discover and develop such leadership. It has been said that in almost every locality of our land there are enough good people to have an ideal community if only there were true and capable leaders to unify and guide those good people in the effective expression of their heart's high desire. The organized Adult Class Movement is seeking to find and train its share of those leaders.

Adult Qualities of Leadership

THERE ARE several characteristics of adults which are essential to good leadership, qualities which are more fully developed and therefore more fruitful in adults than in young people.

First, adults are fixed in their mental attitudes. We say they are "set in their opinions." If we are thinking of ourselves or those who agree with us, we call it conviction. If we are thinking of those who are slow to change to our point of view we are tempted to call it "mulishness;" but in either case it is a normal characteristic of maturit This fixity of mind is an essential good leadership because it keeps on true to a purpose once that purpose fixed, and makes it possible to ove come the greatest obstacles. It kee one from being a quitter. Let us remem ber this when we find that it takes long time to win certain well mature well trained people to assume plac of new responsibility.

Second, adults want to be Christia They may not say so or show it in the attitude or in their general bearin but within the secret of their spiri ninety-nine per cent. of the adults the average American community wa to know God and to know what H would like to do with them and throug them. Too often we fail to believe the higher yearnings "down in th human heart, crushed by the tempter and so we go at the work of winnin men and women to Christ and of enlis ing them for Christian leadership in half-hearted, and skeptical way. Chri rebuked His first disciples for the failure to recognize and appeal to th fundamental yearning of the huma soul. He is still teaching us that w must believe in people if we would he them to the highest life and to the be service.

A third encouraging characteristic adults is their desire to do things. T normal man or woman wants to connected with a going concern an likes to be counted as one in that co cern who does more than his sha Plans for worth while activities are mo attractive than fairy stories to the especially if those plans say, "will y do this part of the work, and you th part?"

One of the highest traits of matu life is the sense of responsibility, th quality which makes adults good fathe and mothers, good neighbors and ci zens, good employees and good volunte workers. The Christian appeal to th adult characteristic frequently wins wh all other appeals fail.

THE HYMN OF THE HOME VOLUNTEERS

By Sarah Josselyn Wilson

The land we love is calling
From plain and mountain height
Her valiant sons and daughters
To lift her beacon light.
From coast to coast the answer
Comes ringing loud and free:
"America*, America, we bring our lives to thee!"

The soul-starved mountain highlands.
The need of country side,
The city's creeping darkness
Where sin and fear abide,
Shall see the marching thousands
That come from far and near:
"America, America, thy pleading call we hear!"

O, heralds of the Morning,
Stand in your radiant might,
Splendid with faith triumphant,
Touched by the Living Light.
For faithful, loving service
Thy country calls to thee,
Till God's redeemed America
Thy shining crown shall be.

* Substitute Canada or Other Country.

nlist and Develop These Qualities

THE CLASS or the school that would train a leadership for adult work ould appeal to the above character- tics. The organization, the plan of ork, and the personal approach should ow out of a sympathetic understand- g of the adult nature as it is. Childish ethods have their place but not in ie adult department.

Men and women should be given great berty of suggestion in the plans they e asked to carry out. The first thing a leader's training is aroused interest, id adults are interested in a plan they elp to make even though they help a late hour. When a man's judgment sought and appreciated, that fixity mental attitude which is often looked pon as a hindrance may prove to be help, while the exercise of the power e possesses is one of the most important elements in his training. A completely worked out program is not a good thing to put into the hands of a prospective adult leader.

The organized adult class should help to maintain a teacher training class in the Sunday session of the school, and have some of its members regularly in that class, thus giving them general training for future leadership either in the class or in the school.

Experience and continued activity are two of the greatest means of training. The man or woman who can profit by both successes and failures, and go right on cheerfully planning for the future, is a growing leader. Good books, such as *The Adult Worker and His Work*, by Barclay, or *The Adult Department* by Blick, should be placed in the hands of either the active or the prospective leader. He should be induced to attend workers' meetings, conferences, and conventions, to read Sunday school magazines, and to find any other means of inspiration and suggestion.

One of the joys of an experienced leader is found in the securing of new leaders, and a sure mark of greatness is the ability to properly place responsibility. Once leaders are secured for the working out of a definite plan, every effort should be bent to the success of that plan for the memory of achievement gives strength and cheer for many a weary mile, while the chagrin of failure often means the last effort of a new beginner, or of an old worker with a new plan.

There is no mystical secret of success in the training of leaders for adult work. Personal influence, good fellowship, carefully laid plans, and hard work through the years in loyalty to Christ and in dependence upon Him, will bear their legitimate fruitage.

A STATE COUNCIL PROGRAM OF LEADERSHIP TRAINING

By Herbert W. Blashfield

EADERSHIP TRAINING is fast becoming the chief objective of a ouncil of religious education. To carry ut this objective in a state, there should e a committee, or board, representing ie combined interests of the cooperating enominational bodies, and which will ave as its task the promotion and super- ision of the entire program of leadership aining that may be carried n under the auspices of the ate council.

Much of the work of such a ommittee is planning in ad- ance for standard training hools in various parts of the ate from which have come equests for schools or where a emand for training should be reated. Such matters have o be frequently considered as o the time the schools may est be held, the securing and pproval of faculties and deans, nd advanced work that may e done to make the schools ossible and successful. The ommittee will render its best rvice to the program of train- g if meetings are regularly eld, at least once each month there is sufficient work to be one.

Since a state council func- ons largely through county ouncils, a state committee on adership training can best rry out its plans by means of unty committees organized r this purpose. In some cases may be feasible to have this ork in the county in the hands a committee of one, known a director or superinten- nt of leadership training, who elected by the county group which elects all other officers of the county council. Whether the committee is one or more, the task includes the preparation of the field for standard training work, the assisting of communities in organizing schools, securing of faculties and deans, and acting as a medium between the local Churches and the state council committee.

Annual Policies, Standards and Goals

A STATE COUNCIL'S annual educational program should include those policies, standards, and goals which are to form the basis of work to be carried on during the year by the state and county training school committees. The state committee on training makes its recommendations to the education committee, which in turn submits them after review to the state council, where they are adopted and become a working basis for the year.

These policies, standards and goals include such matters as: purpose, relationships, courses, local organization, sessions, promotion, supervision, faculties, deans, standards, follow up work, and goals to be reached. As an example of how such topics may be treated, the following is suggested under relationships: "These schools shall be an integral part of the state program of training which includes standard classes conducted by individual Churches, denominational standard summer schools, and state summer schools. Credits earned in any one of these schools, or in any other school accredited by the International Council of Religious Education, are of equal value in obtaining a diploma. No community standard training school shall discourage a program of training in the local Church, and should never seek to take its place. On the other hand, it should encourage the training program in the local

Church by arousing interest in the need of training and by encouraging local Churches to hold classes for their own workers. The community training program should thus supplement that which should be done by each Church."

Plans Made Far in Advance

THE VALUE OF promotional activities and supervision depends very largely upon sufficient time for complete preparation. Great care has to be exercised in order that both denominational and council representatives do not crowd out from their generally full schedule, those important duties necessary to the successful promotion of training schools. If denominational representatives, who are responsible for leadership training in their own denominational groups, are to give any great amount of time to cooperative work, they have to plan for it far in advance by blocking out the time to be given in their schedules and indicating the places where they would like to have cooperative schools carried on. All denominational representatives should, therefore, be members of the state training committee. They may then help to guide the cooperative work so that it may supplement the work which they are doing in their own fields. This planning work should be done at least six months in advance, hence, most of the preparation for schools to be conducted during the winter months should be started during the preceeding spring months.

The most important item in advanced planning work is the securing of faculties and deans. Often communities decide only a month in advance of the opening of their schools that they desire them to be held. Even though there are two months intervening, there is not sufficient time to obtain teachers and get International approval in the proper way. The securing six months in advance of possible teachers, ready to teach certain subjects if there is need, is the only way to satisfactory results. Such efforts should be constantly carried on during the year by both the state and county committees, so that when a demand comes in any county for training it can be easily and quickly met.

Use All Agencies For Promotion Work

THE promotion of a program of training requires every possible means that can be used to advantage. Officers, teachers, parents and ministers have to be encouraged to go forward and undertake what seems to them very often a difficult task. County conventions may be used as a means of reaching large numbers of leaders with the message, which should always be followed by a conference on problems relating to the organization of local programs of training. Church leaders, especially the ministers and Sunday school superintendents, may be sent literature explaining not only the value of cooperative training work, but how best to promote training within the local Church, for we must ever keep in mind the whole field of training. Each local community that inaugurates a cooperative training school should be encouraged to promote attendance in every way possible, by the use of newspapers and Church bulletins, and personal and letter solicitation. The state office may circularize the Churches, perhaps sending the communication to the Sunday school superintendents, and the denominational offices may send communications to the pastors and to those who have received denominational credits on past training work, and who live in the territory to be covered by the school. For any or all of these ways, the local organization committee should furnish publicity material giving full details about the school and the courses to be offered. If such plans are carried out, naturally the organization of the school must take place several months before it is expected to begin its work.

Encourage Students to Complete Entire Training Course

ONE OF THE most important factors in promoting a state program of leadership training is to encourage continuous progress by the students who obtain credits for the first time but have no desire to complete the training course. In order to carry out this part of the program, there should be in the office of the state council the name and address of every student in the state who is working on the standard course, whether the work has been done in a denominational class or school or in a cooperative school. When a school is to be held near the homes of these students, they may be written to and advised to attend and earn another credit on their course. If records are sufficiently complete, the student may even be advised as to the courses to be given that will best fit into their past plan of study. This requires much work by the state office, but it is for such purposes that the state councils exist. They can render no better service, either to the citizens of the state or to the denominational bodies, than to see that the training work of cooperative schools renders full service to all candidates for leadership training diplomas by encouraging such candidates to continue their work. Too often we start our prospective leaders out on the highway of training and then immediately forget them and before we know it, they have dropped by the wayside for want of attention.

COOPERATIVE STANDARD TRAINING SCHOOLS

West Virginia's Testimony to Their Value

By E. W. Halpenny

STANDARD TRAINING SCHOOLS are not new in West Virginia, but real "Cooperative Standard Training Schools" made their first appearance in January of this year. For months the importance of the effort has been challenging the attention of the West Virginia Council of Religious Education. The Council officials, being conscious of the importance of the experiment, and the deep-set desire on the part of the International Council that the thing when attempted be done right, caused some delay. A program, including three experiments for the past winter season, was worked out in three city centers of the state.

In each case the necessary "Board of Administration" was selected. The three schools were under the auspices of the General Education Division of the local County Council of Religious Education. In two of the schools the minimum of courses (four) was offered. In the third, five.

Not only were the three schools under cooperative auspices through the State and County Councils, but also as to faculty and promotion. Two denominations shared the responsibility in the first two, and in the third case, three denominations joined. The services of the denominational representatives on the faculty were contributed by the boards, to which they were responsible, while in all cases the entire expense of travel and entertainment was taken care of by the enrollment fees of the school, underwritten or guaranteed by the state council. The enrollment or registration was uniformly one dollar.

* * *

THE RESPONSE was gratifying. In the first school nine Sunday schools were represented. It was our smallest. There was an enrollment of sixty. In the second school eighty-two persons enrolled from eighteen schools. In the third one hundred twenty-five enrolled from twenty-five schools. It must be kept in mind that the centers in West Virginia are not large.

The fellowship proved helpful. There seemed to be a difference between working intensively together for the six nights, when compared with the loose fellowship of conventions and institutes. There grew up a reassurance which

wed a depth of appreciation sufficient indicate that this type of effort is the est contribution yet in the program our general cooperative effort. Several es our denominational friends in the perative effort referred enthusiastic- to this point. So far as could be lged the following were the reactions: A splendid spirit of closer confidence. Appreciation of the fact that by nishing just one factor in the staff, tead of being responsible for the entire ching force, a denomination could ce at the service of its workers an ire faculty keen and strong. (3) All doubt as to the correctness of the method seemed to be left behind.

MUCH OF the success of the effort, indeed a large measure thereof, was due to the fine attitude of the denominational leaders cooperating. Even where they were not represented they were sympathetically in league with the effort, and in one of the cases the fine success of the school was assured when at the start a prominent denominational official being approached by his own people for a denominational school replied, "Why don't you get together? The right way to do this is through the State Council." This turned the tide completely, and what might have been a difficult task, with not any too good results, became a real success.

IN THE THREE schools in question, the first enrolled sixty with thirty-nine recommended for credit. The second enrolled eighty-two with sixty-eight recommended for credit, and the third enrolled one hundred twenty-five with seventy-seven recommended for credit. In each case request for those who would like to have a similar school next year brought the following results in advanced signers:—in the first case, thirty-five, in the second, fifty-nine, and in the third, ninety.

* * *

SHARING PARENTAL LEADERSHIP

By Paul R. Stevick

HALL THE fundamental form for training in the Christian life be that *parent*-and-child or *teacher*-and-child? at is, shall the major responsibility placed upon the home or the school religion? And isn't there such a ng as sharing parental leadership?

There is a great deal to be said in or of the first. The family furnishes child's guides to his first knowledge, first habits, and his early disposi- n. The parental relation makes it tural that father and mother should e the child his first care and training, l that they should assume the chief rdens in leading him from infancy adulthood. The argument then runs at parents are the natural teachers of gion for their own children. It should they who interpret the child's exper- ces and daily increasing fund of knowl- ge in the light of religious faith. It is y to whom he should look for the swers to his questions concerning God l his relations to God.

* * *

OMEBODY WHO sees another angle raises the point that as children grow, y play increasingly by groups of ghbors and friends, and less and less families—except in rare instances ere isolation compels play by families. king the world over, most children e within reach of other children, most ung people within reach of other ung people. Where there is no barrier prevent, the child gradually reaches from the home base into the circle playmates, of the gang, of the com- nity. He draws a larger and larger t of life from outside sources.

Furthermore, the mere fact of physical enthood does not necessarily qualify for full spiritual leadership. It goes hout saying that one side of a per- 's nature may be highly developed l another side miserably dwarfed. amples are too common to require stration here. Since this is so pal- ly true, the form of organization can not in justice to the child be limited to the parent-and-child scheme. Some supplement must be found, at the very inside, some supplementary form which will allow the child a better spiritual nurture than many parents are qualifiedly or willing to afford.

* * *

EVEN GOOD parents differ in spontaneous interest and ability and training. Granted that a parent's interest follows the development of his child from infancy through childhood and youth in adulthood, and that he appreciates and enjoys the experiences which son or daughter is having at each particular stage of growth; granted that he thinks on, and revels in, dolls and dogs, playhouses and baseball pitchers, dreams and medals and thrills, each in turn as he lives again his childhood experiences.

Let all these be granted. It is still true that rare is the mother or father who displays equal ability in sharing life with his child at both early childhood and middle youth, or at any other two stages that might be named. In a day when an increasingly higher percentage of the population goes through college, some fathers and mothers are recalling the fact that they were trained to deal with primary pupils, others with the junior-high school age, and still others with other ages. One who has specialized in kindergarten works happily with her children until they are old enough to be passing through the grades at school, and then finds herself more or less helpless in trying to perform the full office of mother. A father who learned fairly well the art of handling the teens is paralyzed in the presence of his own toddlers, and experience of daily living with them only partially restores him.

* * *

THE CHILD'S HERITAGE should be the best talent available at each stage of his development. Neighborliness, therefore, suggests that in some way or other the varying talents of all adults in a given community should be placed at the disposal of all children in the community. In practice this will mean that *each parent should be expected to contribute according to his capacity toward the religious nurture of his own child, but that each child should have the advantage of help from others than his father and mother at points where neighbors are better equipped.* Why not a generous sharing of parental leadership?

(This article in substance will be in book soon, issued by MacMillan Co., N. Y.)

A Real Mother's Club

Community of interest must always lead to cooperation. One may understand one's own child better by knowing how another has been trained. A true mother sees her own child in every child. "To communicate, forget not" is a good scriptural injunction. The woman's club has been an important influence in widening the interests and enlarging the life of woman; but more important than the literary club or the travelers' circle or the science class is the mothers' round table or, better still, the parents' association, where the problems of child nurture are earnestly discussed. Such associations should constitute a part of the social life of every community, and should make available to all the constantly increasing literature of child study.—Lucy M. Wheelock in *Talks to Mothers.*

THE NEXT STEPS IN LEADERSHIP TRAINING

By James V. Thompson

THERE ARE those who contend that leaders are born, not made. There are others who claim that leaders are the product of controlled circumstances. The truth probably lies somewhere between. In a sense everyone is a leader, from the least even to the greatest. No one will gainsay that any leadership, however unimportant, is "bettered" by training.

Herbert Kaufman says, "There is little basic difference between the herd and the leader. Big minds are used minds—enlarged and strengthened by constant exercise. The greatest undertaking requires only head room. There was space enough in a log cabin to rebuild an entire nation. The vastest dream under the stars and the machinery to process it into reality can be covered by a hat."

* * *

IN THIS discussion we assume that everybody is in need of training. But not everyone can or should be trained for some particular type of leadership. The special training of the leader is largely for the purpose of developing his capacity for vision, and his ability to share that vision and translate it into a working principle. It is, therefore, possible to conceive of all educational activity as potential leadership training. For our purposes we need to assume the materials of religious leadership, and deal largely with the method of organizing the leadership training adventure. We are all eager to know how to get the job done.

As workers in the field of interdenominational activity, we ask: Where is our future leadership to be found, and how shall it be trained? As workers on denominational boards, we ask: Where are our future leaders to be found and how shall they be trained? As workers in the local Church, we ask: How shall we discover and train the necessary leadership to render our portion of service to the development of the Kingdom of God in our constituency, in our community, in the world? Can we find any generally acceptable way, free from present difficulties and offering the hope of a more numerous and more fully equipped leadership?

* * *

THERE IS, of course, the place and problem of providing a general background of cultural values, of appreciations and of attitudes. There is the task of affording vision and concrete ideas, these in turn to become personalized and appear in the form of challenge and opportunities for action. There is the problem of special training for full time professional workers and of similar, though different training, for the marginal-time volunteer worker. There is the problem of developing within the local Church a program of leadership discovery and training that will insure the progressive development as well as the continuation of the local Church as an agency. There is the problem of the community, which must in a large measure discover within its own confines its own leaders and see to it that adequate provision is made for the training of these persons. There is the problem of each community to find an effective leadership that will insure the continuation of denominational loyalties and point of view, with, of course, such developments as seem desirable. There is the problem which faces all denominations, of finding a wholesome type of interdenominational leadership such as will command the respect, maintain the confidence and lead the united Churches in any given field to meet and master their common problems. In addition to these there is the problem of developing a group of leaders in the philosophical, technical and literary fields, who shall insure the development and advance necessary for the building on earth of the City of our God. Moreover there is the serious problem facing each of the groups named, of the discovery, training and maintenance of that group of prophets and seers who shall keep the tide of spiritual vitality running at the flood.

* * *

TO THESE tasks all these agencies have applied themselves with intelligent earnestness, with the result that, for our adult and later adolescent groups, a more or less effective program of leadership training has been evolved. There is, however, a strategic group which may properly be called the prespecialization group, whom the Church has not as yet taken fully into account. These are the early and middle adolescents. If the religious educational work of our generation is to play its part, the farming out of this dynamic group to commercial and extra-Church agencies must cease. On the other hand, we ought as Churches to be deeply grateful for the provision which has been made by these agencies for the extra-school time activities of our young people. It is fearful to contemplate the effect, if we could suddenly remove from the lives of our adolescents the moral values built into them by humanitarian agencies.

* * *

ONE OF the next steps in our leadership training program must therefore deal with our Junior and Senior High School groups. There lies on my desk an inquiry from an earnest field worker as to whether young people of fourteen and fifteen years may properly be given standard training texts and credits. If not, what is there to offer? The question is pertinent. The call to leadership is largely a matter of conviction. The individual whose convictions are deeply enough seated has the potentialities of leadership. One major difference between the leader and the crowd is that the leader is just a little ahead in his vision, in his thinking, in his planning. There is the need, therefore, of a general impact upon the early adolescent mind which shall lead to an appreciation of the place of religion in the life of the world, and of the place of persons in the development of the Kingdom of God. There is need of breadth of view and contacts with persons of other denominational fealty. There must be concrete ideas of the world's work and of the goals for which all righteous men are striving. There must be some knowledge of the ways in which those goals are to be attained. It cannot be expected that the inner urge for effective workmanship can be developed in a vacuum. It cannot be expected that convictions, deep routed enough to stand the tests of loneliness, misunderstanding and rebuff can be developed through a hasty emotional appeal. The bases for true and effective leadership are broad and deep and of slow growth. We must therefore be assured that a program of training for religious leadership has back of it the great and abiding truths of religion. There is no substitute for spiritual vitality.

All of this is perfectly obvious to the thoughtful worker, and yet one is constantly amazed at the apparent willingness to take short cuts, to develop substitutes, to accept half training where nothing short of the highest capacity and best training can hope to bring nearer the triumph of our Lord. In many commercial minds there is a feeling, often expressed, that workmen in the field of religion are something less in ruggedness, in training, in capacity, in effectiveness than persons holding even less responsible positions in other fields. Those who know recognize how thoroughly unjust this is to a great many persons, but honesty compels the admission of its truth in some instances. The next step in leadership training must insure us against further justification of this charge.

* * *

THE NEXT step in leadership training will therefore certainly involve the infusing of every early and middle adolescent, whether in or out of the Church, with a sense of the immeasurable

ajesty and strength and power of the igion of Jesus Christ. There must erefore be a plan by which the last y and the last girl can be reached th an attractive, a challenging and inspiring program during those free nes when the lessened pressure of hool and home duties makes possible s assembly in larger or smaller groups der wise supervision. These assemies must be developed in such a way to preserve for the individual his fundamental loyalty to home, to Church, to country, at the same time helping him to relate himself to a great and vital world in which he is to play a worthy part. Professor John E. Stout has fittingly called attention to the fact that after all there is only one permanent human loyalty to an institution. That institution is not the home, since both young men and young women marry or for other reasons leave the old home. It is not to the school, for when the school days are over, new and enlarged loyalties are developed. The Church stands alone as the loyalty center of life from the cradle to the grave. Our plans therefore must insure an increasing loyalty to the one permanent agency in life. This, we believe, will tend to result from an effective program of leadership training for the dynamic adolescent years. Subsequent discussion will develop the detail and method of accomplishing this goal.

WHAT THE TELEPHONE DID

A Revelation in Leadership Training

By Philip C. Landers

cene One—*Office of the Superintendent of Schools*

elephone rings

HELLO! . . . Yes, this is Superintendent Hall speaking. . . . h! Is that so? I am very glad to ow that you and Mr. Titus are pleased ith the new high school teacher. . . . es, she is a college graduate and has d three years of teaching. . . . Oh, s, she is thoroughly efficient, understands her subjects, knows how to teach d is in love with her work. . . . o, I am sure your boys won't have any fficulty with her. Thank you for lling. Good-bye.

"There, that's what I call a good piece work. This new teacher is already eeping up with the high standards we ve here in the city for our schools. y and by the taxpayers will begin to alize that they have an efficient and -to-date superintendent, even if they have to pay me a thousand dollars ore than the last man."

elephone rings again

"Well, I presume that someone else ants to congratulate me on our new acher. . . . Hello! Mr. Hall speakg. . . . Oh, yes, Mrs. Burgess, ad to hear your voice this fine morning. suppose you want to tell me how eased your boys are with the new acher. . . .

"No? . . . . Oh! You want to lk about the Sunday school at First hurch where I am superintendent? see . . . . What's that you just id? . . . . You are going to take ur two boys out of Sunday school! hy, what is the trouble? . . . . I n't quite understand! That would rt our school a great deal; Mr. Burgess ing so prominent, and you are the cretary of our Religious Education mmittee. . . .

Yes, yes, I hear. Yesterday, you say, the Young People's Department, in iss Hill's class, the boys wanted to scuss the relation of religion to science d she said it was all bosh, and was not subject to be discussed in Sunday hool? So all the boys decided she dn't know anything about it? Well, oblably she didn't.

. . . . "But, Mrs. Burgess, you must realize what a hard time I have in securing teachers, and when Miss Hill volunteered last February, I supposed she knew how to teach boys. That made the third teacher for that class this year. She's always been a great worker in the Church, interested in missions, and always willing to do her part. . . .

"No, I didn't ask her any questions as to her training. I didn't suppose that was necessary. I am sorry that the boys feel they know more than their teacher. . . .

"Why, Mrs. Burgess, you surprise me. You don't mean to tell me that Sunday school teachers as a class are untrained? That 87.7 per cent of all the Sunday school teachers in the state of Indiana fall below the lowest standards which are accepted by that state for rural public school teachers? But it can't possibly be true in Massachusetts. Just look at our educational system in the public schools. Many of these teachers are used every Sunday in our Sunday schools, I am sure . . . .

"Yes, I know we don't have very good work done in our own Church, but it is the boys and not the teachers who are to blame. In the other big Churches of the city they must have excellent work and efficient teaching. . . . What's that you are saying, none of our Senior Department teachers are high school graduates? Is Mrs. Harris, our pastor's wife, the only college graduate teaching in our Young People's Department? Why, I didn't realize that. Surely there must be plenty of college and high school graduates in the Church.

"You know we have to have normal school graduates for our grammar schools, and college graduates with at least two years of experience as teachers for our local high school. I have always supposed our Sunday school teachers were equally as well educated. . . .

"You say, they haven't had any courses in Bible, religion, or religious education, in any recognized school or college? Why, I just can't believe that out in that great Hoosier State the rank and file of Sunday school teachers haven't had any professional training, while nearly one half of the public school teachers in that same state have had *more* than the required amount.

"Where did you get all this information, Mrs. Burgess? I didn't know you were particularly interested in Indiana. I should like to know something more about this myself. . . . Well, yes, I have seen in the newspapers a report of that Survey, but I did not pay much attention to it. . . . Oh! it's in book form: *The Indiana Survey of Religious Education*. I didn't realize that the report contained such interesting information. . . .

"That would be very kind of you to loan me your copy. Send Margaret down with it, if you will. I have an extra hour this morning, and I should like to satisfy the curiosity you have aroused. . . . Yes, I will read section five. . . . Thank you for telephoning. Perhaps we can get this matter of your boys straightened out. We will do our best anyway. Good-bye."

Scene Two—*Office of the Superintendent of Schools*

Twenty minutes later Superintendent Hall instructed his secretary not to call him except for some extraordinary reason, and with a copy of *The Indiana Survey* in his hands settled down in his office chair to find out if Mrs. Burgess was right in regard to lack of training in Sunday school teachers.

The first statement that caught his eye was to the effect that this survey carried on in Indiana represented a typical American state, centrally located, with a variety of geographical and occupational conditions, of high educational standing, and with all denominations,

both Catholic and Protestant, well represented. "Well," thought Mr. Hall, "if that is true there, I don't believe that Massachusetts would be any more typical for such a survey."

Turning to the fifth section of the book, headed "Teachers and Supervision of Teaching," Superintendent Hall made some interesting discoveries.

"The median Sunday school teacher has had eleven years of schooling. Only 193 out of 1,914 Sunday school teachers included in this survey in Indiana are college graduates. Less than thirty per cent are high school graduates. If this rate should extend throughout the whole state there must be 200,000 boys and girls, young men and women, who are taught by teachers with less than a high school education.

"Can this be true in Massachusetts? It surely is, if my Church shows the average," mused the Superintendent, "at least according to Mrs. Burgess. I never thought very much about it before. Why, I never suspected that my Young People's Department has only one teacher who is a college graduate.

"What's this! It doesn't seem possible. But here it is in black and white. Only one Congregational teacher stated that he read *The Church School* magazine, and that was specially for Sunday school workers. Only seven subscribe to, or read, *The Congregationalist*, our outstanding denominational paper. Just four subscribe to *The American Missionary*!

"I wonder if the Methodist teachers read any more religious periodicals than we Congregationalists do? Just for fun I will figure it out. Out of five hundred Methodist teachers who reported only eleven read *The Church School*. That is 2.2%; while the Congregationalists figure 3.7%. Nothing to be proud of, in either case. 45% of the Methodist teachers who reported read *The Christian Advocate*, while 25.9% of the Congregational teachers see *The Congregationalist*.

"One hundred thirty-four teachers," read Mr. Hall, "reported in a group of 2,072 that they had taken courses in practical teaching in high school, county training schools, normal schools, or colleges. Probably most of these were taken with the distinct purpose of teaching in the public schools, and not in the Sunday schools. . . . Still that helps a little towards general education.

"But surely," thought the superintendent, "most of these teachers have had some courses in professional training. Mrs. Burgess must have had her figures mixed when she said the rank and file of teachers in Indiana had not had any training in professional schools. Let me what *The Survey* says; that will settle the dispute.

"One fourth of the 2,072 teachers reporting have at some time held a public school teacher's certificate. This would lead us to infer that such training as these teachers secured was in preparation for secular training and not for religious teaching.

"Only 386 out of the total number of 2,072 have ever taken courses in religious education in normal schools, colleges or universities. They range from one course to six courses.

"Well," declared Mr. Hall, "it looks as though Mrs. Burgess was right again. The typical teacher certainly hasn't had any courses in this field.

"I wonder how the public school teacher compares in age with the Sunday school teacher. They ought to be about the same. In the day schools our teachers are for the most part young. Young teachers teach the youngest children: primary and grammar grades; while the more mature and better trained teachers are in the junior high and high schools.

"Let me think how it is at First Church. Why, there is old Mrs. Harrington teaching ten-year-old juniors, and Mrs. Berry, who was one of last year's June brides, is teaching in the Young People's Department. I don't believe she has ever had more than a grammar school education. No wonder she can't hold those girls Maybe those high school girls are teaching her, instead of her teaching them. I never thought about her education when I asked her to take the class.

"This looks interesting. Here *The Indiana Survey* says that 'The public schools recruit 61.3% of their teachers during the 18th, 19th, and 20th years.' That agrees with just what I said about young public school teachers. I am in favor of that. Now what about the Sunday school?

" 'The Sunday school secures but 25% of its teachers during those three years.' My, but that is surely wrong. At what age does it get its teaching force? This book has it all figured out that the Sunday school secures 36.1% of all its teachers after the 24th year, while the public school gets only 5.5% after that age. The more I read these facts, the more convinced I am that the Sunday school of today needs to change its method of training and supervising teachers.

"Perhaps our pastor, like myself, hasn't read *The Indiana Survey*. I will call him on the phone and surprise him with some figures."

Scene Three—*Office of the Superintendent of Schools*

"Give me Granite 4315 . . . . Hello! Mr. Harris? This is Frank Hall. Have you five minutes to spare? . . . No, I am not coming around to your house. I just want to ask you a few questions. . . . All right, I'll fire away.

"Do you know that there are probably a quarter million Sunday school boys and girls, young men and women, in Massachusetts who are taught by teachers with less than one-half of a high school education? . . . . .

"Oh, you think it might be true, but most of them would be in the small towns and rural districts? No, pastor, I can't quite agree with you. (Now I will make him think I know a great deal about our own Sunday school.)

"Just listen to this: Your wife, Mr. Harris, is the only college graduate teaching young people in our Young People's Department. Not one of our Senior teachers is even a high school graduate. Most of them, you know, are over fifty. Only three in the Intermediate Department have high school diplomas. However, in our Children's Division we have several high school graduates and two normal school young ladies.

"I thought that would take your breath away. . . . Why don't we have our high school graduates teach high school boys and girls or junior high school pupils? I wonder myself. . . . Yes, I am sure there are plenty of them in the church. I think you will agree that we have never thought of it this way before.

"Out in the state of Indiana the rank and file of Sunday school teachers have had no professional training, while one-half of the *public* school teachers have had *more* than the required amount of training needed to secure a teaching certificate.

"The median teacher in Indiana has had eleven years of schooling, less than ten weeks of professional training, and six and a half years of experience in the teaching field. The typical teacher scores 39.9% in efficiency, when we consider general education, professional training, and teaching experience. The average teacher hasn't had any courses in Bible, religion, or religious education in any recognized school or college. 87.7% of the teachers in the Sunday schools of Indiana fall below the lowest standards accepted by that state for rural public school teachers. Only 30% of the teachers believe that Church membership is a way of measuring success in teaching. Less than one-half of the teachers, 43.6% to be exact, recognize the value of the application of the lesson to the every-day life of the pupil. . . .

"Oh yes! I have been expecting to hear you ask just such a question. I am quoting from Dr. Athearn's *Indiana Survey*. I suppose you have seen it? You haven't. Well, I am ordering a copy today for a very close friend, and I will add an extra one for you with my compliments.

"By the way, I want to have a special meeting of our Religious Education Committee for next week Monday night at my home. Will that conflict with any Church engagements? . . . . Fine! Then I will ask the chairman to call it for that date. I shall have several important recommendations to present at that meeting. If you happen to receive your copy of *The Survey* by the last of the week you might run over part five and jot down any suggestions that come to you . . . .

"Yes, I quite agree with you that things must be changed in First Church and in the whole city, if First Church is a fair sample, and I am beginning to think we are. Thank you for sharing so much of your time. Good-bye"

cene Four—*Office and Home of Superintendent of Schools*

Turning back to his desk Superinendent Hall began to outline his recomnendations. He was interrupted by he arrival of a gentleman who had an ppointment. In fact, it was not until ie reached home that night that he ound time to rethink what he had read nd to formulate his plans.

Several evenings during the week Superintendent Hall spent in reading he various religious magazines which ie always had felt he should subscribe o, being the superintendent of the First Church School, but which until ow had rarely been opened.

He found a number of interesting uggestions. One article especially atracted his attention as it seemed to oincide with his own views. He clipped t out, and using it as a basis outlined is program.

By the last of the week the recomnendations were finished and with a reat deal of pleasure he read them over o his wife for her comment and sugestions:

I Survey of the Parish
To secure names of all persons who are in the following groups:
A. College or normal school graduates
B. Present and former public school or college teachers
C. Professional men and women
D. Club leaders
E. High school graduates.

II Classification of Prospects
On the basis of our immediate needs.
Appointment of a committee to discuss who are best fitted by training, education and experience for the following positions which must be filled at once in our school:
A One Primary teacher
B Two Junior teachers
C One Intermediate teacher
D Two Senior teachers
E Four Young People's teachers

III Securing of a Full Time Director of Religious Education.
First Church has a Sunday school of 525. We need a definite program for our young people during the week. This warrants our employing a technically trained supervisor, who can oversee the work done by our voluntary teachers, both on Sunday and in week-day activities.

IV Endorsement of a Community Training School
For all teachers and officers in our city Churches. One that will give to the teacher four bodies of knowledge: (1) General subject matter, (2) Study of the Child, (3) Methods of teaching, (4) Organization and administration.

V Helping Create a Trained Leadership
By the formulation of a program through which we can encourage and financially help our young people to secure a definite amount of training in religious education at our denominational colleges. This will enable them to be intelligent lay readers and teachers in the Churches of tomorrow.

VI Christian Life Service
Stimulate a desire on the part of our brightest and best young people to take up as their profession, their life work, any one of a number of lines of Christian service, such as the ministry, teaching, religious education, or missions.

"I wonder, Frank," said Mrs. Hall, when her husband had finished reading his recommendations, "just why I never thought of teaching in our Sunday school. You know, I am a Mt. Holyoke graduate. I really believe there are a lot more like me in the Church who have really never given the matter much thought."

"I guess you are right, Alice. After next week I think things will be different. If we only can create a professional attitude on the part of both our voluntary and paid workers, we will be on the right road to real success in teaching. We cannot measure the services of our teachers in dollars and cents. We must make this type of Christian service so appealing to the lay leadership of the Church that it will respond willingly and sacrificially to the call of the teaching profession. Our challenge must be made so great and so worth-while that young men and young women will want to take courses in denominational colleges and in professional schools which will fit them for efficient leadership in the Church and community.

"With Mrs. Burgess, who is the secretary of our Religious Education Committee, the pastor as a member exofficio, and myself all present next Monday night—not to mention a copy of *The Indiana Survey*—it looks as though I could convince the rest of the committee that a change of policy at First Church is badly needed. I don't look for any special trouble in securing favorable action on most of these recommendations."

A GOING-TO-CHURCH PROJECT FOR KINDERGARTEN CHILDREN

By Grace Jones

THE LITTLE children of our weekday Church kindergarten became ery much interested in playing "Church". Their interest developed from stories f the great Temple Church of long ago, onversation and pictures of some of our reat Churches with their choirs, wonderul windows and organs. They listened o hymns and Cathedral chimes played n the Edison. They learned to love and ppreciate these so much that we often eard them telling parents and friends bout them. These ideals of Church nusic, art, and architecture were often uggested as they developed their "play Church."

Conversation about our own Church ecame the most interesting to them. Our Church is a simple village Church ut they love it and like to think when hey hear Mr. Schultz (our Church anitor) ring the bell on Sunday morning hat he is playing a Church hymn and alling all the people in town to Church. These ideals were quite amusingly but very seriously expressed by Marjorie one day saying—"I think the two greatest Churches in the world are Westminster Abbey and our own Church!"

The Project to Accomplish a Definite Purpose

WE HAD in mind two things in directing the children in this "going-to-church project":

First—To give them a deep reverence and an appreciation for the Church.

Second—To create a desire in every parent, through the child, to have a definite, active part in the Church service of his community.

As a little child so naturally talks to the heavenly Father in prayer, so the Church becomes as natural a part of his life as his home or his school. It was quite natural that these little children should say "Let's build a real play church and all come."

The Problem of Arranging and Planning the Play Church

WE HOPED the children would suggest going over to the Church before we began working, but they did not. At first there was much confusion, especially with the children whose parents did not attend Church. This presented the first problem, "why didn't their mothers and fathers go to Church too?" There was many a wondering look at the other children who were so ready to tell about "our Church."

The size troubled all of them. They tried with their blocks, in the corner, but there were not enough and they could not get in. We called the children together. A short conversation and a few questions as—"if we all come how many seats would we need?" "would you like to invite the first grade to come to Church some day?" helped them to decide we needed all of the kindergarten, and we could arrange the chairs in rows like the Church pews.

All were in such a hurry to play "Church," but as one problem and another came up they began to see we had much to do first. Such needs as these arose: "We have to have a place to walk down, in the middle to the Church," "We need an outside place for Mr. Schultz to ring the bell and for the people to come in," "We forgot the high place for Mr. McEwen (our minister)." Then they thought of the choir and the organ. Wesley, thinking it looked too big for him, sat down in the middle of the floor looking almost sick and said, "Oh boy, we'll never get to play it."

As these needs were brought up and planned, arranged, or built, we talked about them and spoke of Church aisles, the entrance and belfry, platform, pulpit, etc. These were referred to again and again until they became quite familiar. After several expression periods had been given to plans and arrangement, Frank set us definitely to work by announcing "Anybody that comes to this Church must have a hymn book and a Bible!"

Making the Play Church Equipment

HYMN BOOKS. The children were very much interested in making "play" hymn books. They had made and used some before but now they saw the need and the joy of hymn singing in Church. We talked together about singing to the heavenly Father, looked at and used some of the Chapel hymn books. They loved to carry these and sing like real boy choirs. Some of the play books were just folded paper, others were sewed, and some added covers. They talked about them as they worked, each telling the song he was writing. They made "dot with tail" notes and letter and dash words. Merice said, "sometimes three notes take hold of hands then you have to sing them together." Burtis, while very busy making notes said: "I know how to do it now. When you sing *la* (indicating low tone) you make it at the bottom of the page, and when you sing *la* (indicating high tone) you make it at the top!"

THE ORGAN. The organ was built out of blocks and, after much thought, rebuilding, and finally after a trip to the Church, a very good miniature organ like our imitation pipe organ was made. They were most interested in the pipes. They wanted real ones "that the music could blow through." When finished they were quite sure their organ was better than the Church organ, and it was, for they had added many ideals of the "great organ." The pipes were made of gilt paper, each child making one pipe, carefully wrapping it down to a point, cutting, tying, and placing it. The music rack was important. A tiny "anthem book" was made to fit it. To be really appreciated, however, we should see the reverent joy with which the little organist played it, making the musical sound as she played.

THE PULPIT AND OFFERING TABLE. The first time the children played, there was no pulpit. They saw this and were seriously concerned. They all thought that so sacred a piece of furniture could only be made by the "minister." He made both the pulpit and the table at home but did not seem to be pleased with them, and so they were not brought for a long time. When asked about them he was very serious and sometimes almost in tears. "Yes I have it," he said, "but I can't get the top where the Bible goes and the things on the side (indicating carving)."

OTHER EQUIPMENT. Later, as the children played, they saw the need for offering plates, announcement board, bulletin board, and other things.

Playing Going to Church

ALL THE CHILDREN were so anxious to have a special part in the service that we were afraid there would not be enough left to come to Church. But little Bernita and Grace, usually very shy, came holding tightly to each others hands and, when asked "who are you?" said, "oh, I am a man and a lady that came to Church. Ain't you glad?" We were.

In choosing the characters they first thought of Mr. Schultz to ring the bell. They wanted to go outside and play coming to Church when he "played" the first bell, then wait at the entrance for the second. While Bobby rang the bell they asked to say their Church bell "poem":—

Ding dong bell, high in the steeple
Calls to Church all the people,
Ding dong, ding dong,
Ding dong bell.

Gerald was the minister. His quiet, serious, and thoughtful way, and his natural reverence for the Church left no question in their mind. He said very little but seemed quite worried about finding a Bible that was just right. All the children thought they must carry a Bible and a hymn book too, and there were often tears if we did not have enough. They wanted real Bibles, but little ones. Some brought little Testaments and others asked for them at home. "Let's march in and sing 'Holy,'" they said.

Joyce was chosen as the organist, because she almost begged to "play the music." The choosing was made with quite a few disappointed looks and some expressions too, but when the choir was chosen things brightened up a little. The "quiet music" was played; then the minister, choir, and people came in singing. All went well until Gerald saw he had no pulpit. The seriousness of the situation stopped the service until a box was found. He was going to give the "call to worship," then he decided to "play read" it, but when he opened his Bible he looked puzzled a minute then said, "I have to have a paper; you don't read out of the Bible, you read out of a paper in the Bible." This was almost too good to keep and we had to tell Pastor McEwen of his observing Sunday morning critic.

The first few times we played, the service was interrupted again and again, quite suddenly, by the children discovering they had forgotten a needed person or part. A visitor coming in made them think of the ushers.

The minister announced the hymns
id the little choir and congregation
ng with a joy and reverence that we
ish all congregations might have.

Following the minister's prayer the
ildren naturally began to say little
ayers. They were so full of "thank
ous" to the heavenly Father than we
eeded a prayer meeting part to our
rvice. When it came to the story
rmon part Elizabeth was getting tired
id thought the minister was getting a
tle long, so she asked quietly—"How
on is 'Mr. McEwen' going to be
rough?"

The natural reverence of these little
ildren was wonderfully sincere and
eautiful during these play services.

The Order of Service Developed

1. Quiet Music
   The Quiet Sabbath Morn (humming the melody)
2. Processional Hymn
   Holy, Holy (in part)
3. Call to Worship
   a. This is God's house, and He is here today
      He hears each song of praise, and listens when we pray.
   b. Song Response
      God is love, God is love
      Love one another, God is love.
   c. Hymn Song
      "Tell me the Stories of Jesus."
4. Responsive Reading
   a. Jesus said "Let the little children come unto me."
   b. Response
      We love Him because He first loved us. (Read, then sing)
5. Prayer of Thanksgiving
   a. Minister's prayer with the Lord's Prayer
   b. Children's "Thank You" prayers
   c. Prayer Song Response
      Dear Heavenly Father hear us sing
      Our song of thanks for everything,
      Thank you, thank you
      Thank you, Heavenly Father, Amen.
6. Announcements
   Our Sunday and Week-day kindergarten
   Our "Muffin Shop Sale."
7. Offering Service
   a. Offering
   b. Prayer song response
      Since my heavenly Father gives me everything,
      Lovingly and gladly now my gifts I bring. Amen.
8. Choir Anthem
   "Little Lambs so White and Fair"
9. Sermon Story
   a. Bible Text. "Rejoice and be glad for I have found my sheep that was lost."
   b. Sermon Story, "The Lost Lamb."
10. Closing Hymn
    "Dear Father Bless each Little Child."
    Closing prayer. Quiet moment.

Conclusion

SOME TIME later we took the children to Church. When we noticed the reverent way they entered and their appreciation for the Church, we felt it was best they had not asked to go before.

They talked Church and played it at home. Many were so interested that the ringing of the bells meant going to Church as regularly as Sunday came. Fathers and mothers came, too. One little girl, whose parents seldom came to Church, had the finest influence in "helping mother and daddy to love and help our Church."

If you would have the Church an influence in your community, make it a natural part of a little child's life.

PRIMARY PROGRAMS FOR AUGUST

By Marion O. Hawthorne

THE PURPOSE sought in the five worship programs for the month August is to lead the primary boys id girls to a deeper realization of their lation to God, and of His relation to iem in the daily round of their activities. In a word, an attempt is here ade to make religion concrete—to resent it as a way of life in which even ildren may walk with increasing tisfaction, when they are properly d. The development of the five iemes, here outlined, through music, ory, and prayer should serve to accomish the larger purpose.

First Sunday: Good Times in the Summer

Prelude: "Serenade Badine" by Gabriel—Marie

Call to Worship: (In unison)
"This is the day the Lord has made,
We will rejoice and be glad in it."

Song: "This is My Father's World" by Maltbie D. Babcock, *A First Book in Hymns and Worship*, by Edith Lovell Thomas, No. 14.

"This is my Father's world,
The birds their carols raise;
The morning light, the lily white
Declare their Maker's praise.

"This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass;
He speaks to me ev'ry where."

Prayer: (In unison)
"We thank thee, Lord, for sleep and rest,
For all the things that we love best,
Now guide us through another day,
And bless our work and bless our play." (Anon)

Offering: After the offering has been collected, let all the children stand and sing together "Gifts of Love" (Anon) *A First Book in Hymns and Worship*, No. 29.

"Father, bless the gifts we bring thee;
Give them something sweet to do;
May they help someone to love thee;
Father, may we love thee, too. Amen."

Conversation Period: Let the leader direct the children in an informal discussion, touching upon the following points:

1. The good times they have had during the week.
2. The new friends they have made; the new sights they have seen;

the places they have visited.

Song: "All Things Bright and Beautiful," by Mrs. C. F. Alexander, *A First Book in Hymns and Worship*, No. 44.

"All things bright and beautiful,
All things both great and small,
All things wise and wonderful
Our Father made them all.
Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

"Cold wind in the winter,
Pleasant summer sun,
Ripe fruit in the garden,
He made them ev'ry one.
He gave us eyes to see them,
And lips that we might tell
How good is God our Father
Who doeth all things well."

Story: "Jesus and the Children," *A First Primary Book in Religion*, by Elizabeth Colson, Pages 193-195.

Leader's Prayer:

"Our dear heavenly Father, we thank thee for the summer, and for the good times we have every day. We are glad that Jesus loves all the boys and girls, and that he helps us to be kind and happy. Amen."

Lesson Period

Closing Song: "Jesus Loves the Little Children," (Anon), *A First Book in Hymns and Worship*, No. 26.

"Jesus loves the little children
For he said one day,
Let the children come unto me,
Keep them not away."

Second Sunday: Summer Playmates

Prelude: "Pizzicati" by Delibes

Greeting:

Leader: Let us think of our playmates today, and of the good times we have together these pleasant summer days. Would you like to sing a Greeting Song to each other?

Song: "A Welcome" by Frances Weld Danielson, *Songs for Little People*, by Conant and Danielson, No. 95.

Shaking Hands: As the pianist plays "Pizzicati" by Delibes, let the children skip around the room and shake hands with each other.

Song: "All the Happy Children" by Francis Best Dillingham, *A First Book in Hymns and Worship*, No. 42.

"All the happy children
Gladly join our song,
Rising to the Father,
In a chorus strong,
Birds are brightly singing
Leaves are opening wide,
Flower bells are ringing
Forth on every side.

"See the sky above us,
Spread so warm and blue;
So God's love is reaching
Over me and you.
Father dear, we thank thee
For our summer days,
For the birds and flowers,
For the grassy ways."

Prayer: "We thank thee, heavenly Father, for the boys and girls we play with every day. Help us to be kind to each other. Amen."

Offering: When the offering has been collected, let the children stand and sing, "A Gift from Children," by Edith Lovell Thomas, *A First Book in Hymns and Worship*, No. 30.

"Take this offering, dear Father,
From the children's hands, we pray;
As a gift of love we bring it,
To thee on thy day."

Story period:

Leader: Last Sunday we talked about all the good times we were having during the summer days, and today we have been thinking about the boys and girls we play with every day. It is right that we should thank our heavenly Father for giving us playmates.

Story: "Playtime in Nazareth," in *A First Primary Book in Religion*, pages 59-60.

Poem: "The Playmate of Nazareth," by Mary Young.

"Little Lord Jesus, who used to play
With the children of Nazareth every day,
Look down from heaven, O playmate mild,
And hear the prayer of a little child.

"As you used to help your dear father work,
Teach my little fingers not to shirk;
And as you used to play when the work was done,
Be near and watch over my games and fun.
"You know all the woes of a little lad,
So help me and comfort me when I'm sad,
You used to be laughing and cheerful too,
So make me a happy child, Lord, like you.

"Little Lord Jesus, who played like me,
On the shore by the lake in Galilee,
Take care of a little child, I pray,
And help me remember you every day."

Lesson period

Closing Song: "A Morning Prayer," by Rebecca J. Weston, in *A First Book in Hymns and Worship*, No. 33.

"Help us to do the things we should,
To be to others kind and good;
In all we do in work or play,
To grow more loving ev'ry day. Amen."

Third Sunday: Finding Work To Do At Home

Prelude: "Minuet A L'Antique," by Paderewski.

Call to Worship: "This is God's House" by L. M. Ogelvee, *A First Book in Hymns and Worship*, No. 1.

"This is God's house, and he is here today;
He hears each song of praise and listens when we pray."

Song: "A Morning Prayer," by Rebecca J. Weston, *A First Book in Hymns and Worship*, No. 33.

"Father, we thank thee for the night
And for the pleasant morning light;
And for rest and food and loving care,
And all that makes the day so fair.

"Help us to do the things we should,
To be to others kind and good;
In all we do in work or play,
To grow more loving every day."

Offering: When the offering has been collected, let the children stand and sing together "Offering," by Edith Lovell Thomas, *A First Book of Hymns and Worship*, No. 34.

"Heavenly Father, gladly we come
With this our offering,
Bringing our love.

"Children we are with much to enjoy;
May we share all we have
For Jesus' sake. Amen."

Story Period:

The leader may lead up to the story by showing the children the picture "Feeding Her Birds," by Millet and "Child Helping His Mother" (Charles Scribner's Sons, New York). After an informal discussion of these pictures, the children will be better able to understand the story, "The Little White Dove," by Maude Lindsay (Found in *A Course for Beginners in Religious Education*, by Mary E. Rankin, page 58-60).

Conversation:

After the story lead the children in an informal discussion touching upon the following points:

1. Things our mothers and fathers do to make us happy.
2. What we can do at home to show our love for our fathers and mothers, and our thankfulness for all they do for us.

Song: "Showing Kindness at Home," by Edith Lovell Thomas, *A First Book in Hymns and Worship*, No. 69.

Lession Period

Clsoing Prayer: Our heavenly Father, we thank thee for our mothers and fathers. Help us always "to show kindness at home." Amen.

Fourth Sunday: Finding Things To Do in the Neighborhood

Prelude: "Serenade," by Gounad

Call to Worship: (In unison.)
"This is the day the Lord has made
We will rejoice and be glad in it."

Song: "God is Everywhere," by James Cowden Wallace, *A First Book in Hymns and Worship*, No. 7.

"There's not a tint that paints the rose,
Or decks the lily fair,
Or marks the humblest flow'r that grows
But God has placed it there.
"There's not a place on earth's vast round
In ocean deep or air,
Where love and beauty are not found,
For God is everywhere."

Offering. When the offering has been collected, let the children stand and sing "Gift of Love," (Anon.), *A First Book in Hymns and Worship*, No. 29. (See Program for First Sunday).

Conversation Period

Leader. Last Sunday we taked about what we could do to show "kindness at home." Let us tell each other some of the things which we have been doing. (Let a few of the children tell the group of specific acts of kindness they have done during the past week). Perhaps, if we learned a verse about being kind, it would help us to remember to be kind to our parents and friends. This is the verse, "Be ye kind, one to another," Ephesians 4:32. (After the children have repeated it two or three times, let them sing the third verse of "Showing Kindness at Home.")

"I would like to be at home,
Very kind and helpful, too;
Doing what my mother wants,
And my father bids me do.
If I can but remember
To show my love this way,
I know that God will help me
Through all the day."

Today we are to think not only of showing kindness at home, but of showing kindness to other people, even though they do not live in our homes. These people are our playmates, the grocery man, the paper boy, the street cleaner—all the people we meet every day.

Story. "A Flower that Helped," *A First Primary Course for the Vacation Church School,* by Edith McDowell, Pages 172-178.

Conclusion

After the story help the children to think of the things they can do during the coming week to help those in their neighborhood who need help—running errands, helping to care for gardens and lawns, calling on sick friends, caring for dumb animals.

Prayer. Our heavenly Father, we thank thee for the story of the "flower that helped." Show us ways to be kind to any who need our help this coming week. Amen.

Lesson Period

Closing Song. "My Day," by Abbie Farwell Brown, *A First Book in Hymns and Worship,* No. 72.

Fifth Sunday: Getting Ready for School

Prelude. "La Cinquantine" by Gabriel Marie.

Opening Prayer Song. "Morning Prayer," by Edward M. Fuller, *A First Book in Hymns and Worship,* No. 32.

"Jesus, gentle Shepherd,
Once a little child,
Help me to be like thee,
Loving, true and mild.
"Now the morning cometh,
With its work and play;
Be thou, loving Jesus,
With me all the day."

Greetings. No doubt there will be many children present on this last Sunday before the opening of school, who have been absent all summer. It

would be well to let the children spend several minutes at this time greeting each other and shaking hands. "A Welcome," by Frances Weld Danielson, No. 95 in *Songs for Little People,* by Conant and Danielson may be sung.

Song. "All the Happy Children," by Francis Rest Dillingham, *A First Book in Hymns and Worship,* No. 42.

Offering. When the offering has been collected, let the children stand and sing together "Offering," *A First Book in Hymns and Worship,* No. 34.

Conversation. The conversation should be related to the central theme of the day, "Getting Ready for School." *First,* let the children tell why they are glad that school is beginning. Let them talk about the features of their school life that they most enjoy. *Second,* bring out certain specific points that they will have to remember if they are to have a happy time in school the coming year. In this connection suggest the importance of being on time, of considering the rules of the school, of being thoughtful of other people,—their school mates and teachers. Avoid moralizing. Let the children express their ideas freely concerning the type of conduct they should cultivate in school.

Instead of a story let the children dramatize a few of the activities of the schoolroom; marching, addressing each other and the teacher, helping the teacher, assisting new boys and girls to become adjusted to the strange environment of the schoolroom, playing together at recess time, listening to and obeying the teacher's requests of various kinds. If music is desired for any of these activities, the following selections may be used: "The Parade of the Wooden Soldiers," by Jessen, "Pizzicati," by Delibes, and "La Cinquantine," by Gabriel-Marie.

Song. "School Time," by Edith Lovell Thomas, *A First Book in Hymns and Worship,* No. 48.

"Boys and girls,—welcome to you all!
Fall is here, vacation ended,
School begun and well attended;
Teachers, dear,—welcome, welcome, all!
"Now to work—work with all your might!
Think the words that you are singing,
Unto God your best help bringing;
While in school work with all your might!"

Lesson Period

Closing Prayer. Dear heavenly Father, we thank thee for all the fun we have had this summer—for our playmates, our brothers and sisters and our parents who have given us so many, many things. We are glad, our Father, that we are going back to school. Help us there always to obey, to be kind and to do well each task that comes to us. Amen.

PROMOTING THE CONVENTION

By F. Harvey Morse

COUNTY and district conventions differ from state or national conventions in that practically all delegates can remain at home. That, in turn, is a temptation to them to attend only evening sessions and continue their ordinary pursuits during the day. The desire of the leaders to have as many delegates as possible remain through the entire sessions limits the practical length. As a rule, it would seem undesirable to have county conventions of longer than two complete day sessions. District conventions usually are limited to a Sunday afternoon and evening meeting.

Begin Promotion Early

STUDENTS of psychology tell us that it takes nine to eleven impressions to result in action. The organization officers should see that the Church school workers in the territory represented receive frequent impressions of the coming convention—that they become interested sufficiently early to create enthusiasm in their schools for the meeting. It is a good idea, just as soon as the date and location of the convention are decided upon, to run that information in

red at the bottom of the organization letterheads.

As six months was suggested as the time necessary to work up the convention program, so the same length of time it not too long for promotion. As a matter of fact, a well planned convention will in itself be the first step in promoting the succeeding convention to be held a year or two later. It is right in a convention where enthusiasm is at its highest, that it is comparatively easy to secure invitations from Churches for the next year's meeting. When a Church extends an invitation to a convention, one of the most important phases of promotion is well under way. Unless the headquarters Church is alive to the responsibilities of the convention, and the opportunities, other promotion will be more difficult.

The Promotion Committee

IF A COUNTY convention is being planned there should be a general promotion committee of at least one live member from each district in the county. If it is a district convention, the committee should be composed of one member from each local school. This committee should oversee all general promotion activities. In addition, there should be a local committee to handle all local arrangements, such as places for the meetings, meals, exhibits, entertainment, accommodations, and the like. Obviously, the program committee should work closely with the promotion committee.

Use the Newspapers

LOCAL PAPERS form ideal mediums for making the first convention impressions. Even though the officers may know all the chief features of the program, and just who the leading speakers are to be, more valuable publicity will be obtained if the story is unfolded gradually from week to week. For example, there might appear a series of weekly stories, like the following, leading up to the convention date:

1. Preliminary story to the effect that the officers had met and were making plans for the next convention
2. Appointment of program committee
3. Story dealing with location of convention
4. Appointment of promotion committee
5. Tentative outline of convention program—largely session outlines
6. Announcement of some special program feature, such as a pageant, rainbow chorus, illustrated lecture, exhibit, etc.
7. Convention history story, showing growth in enrollment at recent conventions
8. Story featuring one of the main speakers
9. Feature children's division program
10. Feature adult division program
11. Feature some of the local speakers
12. Young people's division program
13. Feature another leading speaker, just secured
14. Story featuring some social affairs planned
15. Exhibit story
16. What local committee says about coming convention
17. How certain features are progressing in preparation—e. g. pageants or rainbow chorus
18. Progress of pre-registration for convention
19. District rally story
20. Final touch story, just before convention

Of course, each story will summarize the substance of preceding stories, so that a reader seeing the third or thirteenth story first, will have a fairly complete idea of what it's all about. In handling local participant items, it is well to feature in the various city or town papers those speakers who live in that town. Pictures of some of those on the program will add considerably to the value of the publicity.

Posters

COUNTY CONVENTIONS should have a printed announcement poster for display in the various schools of the county, in stores and other public places.

Very often it is possible to promote a poster contest between the various schools, offering prizes for the best posters advertising the convention. Not only is there secured some fine advertising matter, but interest in the convention is stimulated. This plan works quite effectively in promoting district conventions.

Direct Mail

AS LIBERAL USE of the service of Uncle Sam, as the organization treasury warrants, will assist materially in making the convention a success. There should be at least one general letter to superintendents and pastors, outlining the convention plans and enlisting their cooperation in securing enrollment of their members. This should be followed by several convention reminder cards and material for distribution to the public at large through the Church and Church school. Among the latter might be preliminary programs, preliminary announcement leaflets, or mail inserts, announcements of special sessions, and kindred pieces of information.

Personal Salesmanship

ADVERTISING, in the strict sense of the word," says a leading advertising man, "does not sell goods, but creates a state of mind." If a personal representative of the promotion committee can visit a school workers' conference, he can often turn the majority in favor of the convention. It is easily possible, if planning is well done, to have an exchange of workers between schools, and so present the convention in person in every school.

Pre-registration With Registration Fee

MANY WORKERS "shy off" from the thought of a registration fee for county or district conventions. Yet the fee has a strong psychological affect in impressing the worth of the convention program, and it also helps to defray some of the convention expenses. If a worthwhile program is prepared, folks won't object to paying part of the cost of setting it up.

That the registration fee does not decrease attendance is well shown by the experience of the St. Louis (Missouri) County Sunday School Association. Five years ago the registration of delegates at the convention was 95, and four years ago, with more aggressive promotion, 195. Then, in spite of some adverse criticism, it was decided to charge a registration fee of fifty cents; for the following convention, the enrollment was 420. The next year it rose to 550, and last year reached the top mark of 625; not so bad for a county convention.

Efforts should be made to register as many workers in advance of the opening day as possible. When you sign up a delegate and collect fifty cents, you may be pretty sure that it means interest in the convention. Those who pre-register may, in turn, be used as leaders to induce others to register.

District Rallies

ST. LOUIS COUNTY, mentioned above, has found pre-convention rallies of great assistance in creating interest in the convention. These rallies are held three to four weeks before the date of the county convention. The social feature of these rallies is the chief appeal. Often they open with a dinner. Always they are evenings of fun and genuine Christian fellowship among the Church school workers of the community. Usually there is just one address—the presentation of the convention plans by a member of the promotion or the program committee. Opportunity is also given for registration.

Strong Program

CONVENTION PROMOTION in Church school circles should be a cumulative process. Every convention program should be sufficiently strong to be used as the strongest sales-point in promoting subsequent conventions.

Helping Delegates to Get Most From Convention

A WELL ARRANGED printed program and an ample notebook are essential if the delegates are to take back to their schools a large percentage of the good things presented at the convention. The program should be so conveniently arranged that one may quickly see just how the sessions fit together. Frequently when there is just one representative from a school, he finds it desirable to attend several divisional sessions in order to render the greatest help to all departments of his own school.

In counties where a registration fee is charged, it is customary to supply all delegates with official badges, program, notebook and pencil. Such investment is well worth while from the standpoint of the schools represented.

AUGUST JUNIOR WORSHIP SERVICES*

By Nan F. Weeks

THEME FOR AUGUST—TRUTH

First Sunday: Learning the Truth

Prelude (Instrumental). "Morning Voices"—Greig. Call to Worship:
Supt. The grass withereth, the flower fadeth; but the word of our God shall stand forever. (Isaiah 40:8)
Dept. Be ye doers of the Word, and not hearers only. (James 1:22a)
Hymn "How Firm A Foundation."
Prayer (Thanks for God's Word)
Fellowship Service
Recognition of Birthdays, New Members, Visitors, Honor Classes, Church Attendance.
Recognition of the World-family (Missionary Feature)
1. Prayer for those who have never learned God's truths.
2. Hymn: "We've a Story to Tell to the Nations."
Announcements.
Offering Service
Supt. Take ye from among you an offering unto Jehovah; whosoever is of a willing heart let him bring it, Jehovah's offering. (Exodus 35:5)
Collecting of Offering by Junior Ushers.
Prayer (Tune Boylston)
We give thee but thine own,
What e'er the gift may be,
All that we have is thine alone,
A trust, O Lord, from thee. Amen.
Bible Drill
Devotional Service
Response
Supt. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. (2 Timothy 3:16.)
Dept. Blessed are they that keep his testimonies,
That seek him with the whole heart. (Psalm 119:2).
All. Thy Word is a lamp unto my feet,
And light unto my path. (Psalm 119:105.)
Hymn: "Lamp of Our Feet."
Story: (How the Bible Came to Us.)*
Scripture: Psalm 19:7-14.
Prayer: (That each may be loyal to God's Word and obedient to its teachings.)
Response (Sung or repeated softly.)
I would be learning day by day the lessons,
My heavenly Father gives me in his Word;
I would be quick to hear his slightest whisper,
And prompt and glad to do the things I've heard.
Call to Study
Supt. Teach me, O Jehovah, the way of thy statutes,
And I shall keep it unto the end. (Psalm 119:33.)
Dept. Give me understanding, and I shall keep thy law;
Yea I shall observe it with my whole heart. (Psalm 119:34.)
Hymn: (All standing) Meter 6.4.6.4. double.
Break thou the bread of life
Dear Lord to me,
As thou didst break the loaves
Beside the sea.
Beyond the sacred page,
I seek thee, Lord;
My spirit longs for thee,
O living Word!

Bless thou the truth, dear Lord,
To me, to me,
As thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My all in all.
—*Mary A. Lathbury.*

Lesson Study
Closing Hymn "O Word of God Incarnate."
Prayer
Postlude (Instrumental.)
* {"How We Got Our Bible"—Smythe
{"Lamplighters Across the Sea."—Applegarth.

Second Sunday: Loving the Truth

Prelude (Instrumental) "J'y Pense." Meyer-Helmund.
Call to Worship. (Psalm 95:1-3.)
Supt. O come, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation.
Dept. Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.
All. For Jehovah is a great God,
And a great King above all gods.
Praise Hymn "Holy, Holy, Holy."
Prayer
Offering Service
Response.
Supt. Let each man do according as he hath purposed in his heart: not grudgingly or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7).
Dept. Freely ye received, freely give. Matthew 10:8.
Collecting of Offering
Offering Prayer
Response (*Sung softly.*)*
All things come of thee, O Lord.
And of thine own have we given thee. Amen.
Hymn (Tune "Aletta")
Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to tell me what to do,
Helping me be brave and true,
Holy Bible, book divine,
Precious treasure, thou art mine.
—*Adapted.*

Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of Our World Neighbors. (Missionary Feature.)
Devotional Service
Hymn "Tell Me the Stories of Jesus."
Story "All On Account of Mary Jones."*
Scripture Psalm 119:97-105.
Prayer Verse (Repeated softly in unison.)
Lord grant us each aright to learn
The wisdom it imparts,
And to its heavenly teachings turn
With reverent, loving hearts.
Hymn "How Gentle God's Commands."
Prayer
Call to Study
Supt. Open thou mine eyes that I may behold
Wondrous things out of thy law. (Psalm 119:18.)
Response (Sung softly.)
Saviour teach me day by day,
Love's sweet lesson to obey.
Sweeter lesson cannot be
Loving him who first loved me. Amen.
Lesson Study
Closing Hymn "Saviour Again to Thy Dear Name We Raise."
Prayer
Postlude (Instrumental.)

Third Sunday: Sharing the Truth

Note: Missionary posters and flags of the various nations will make a fitting decoration for the department room.
Prelude (Instrumental) "He Shall Feed His Flock." Handel.
Call to Worship
Supt. Praise ye Jehovah.
Blessed is the man that feareth Jehovah
That delighteth greatly in his commandments. (Psalm 112:1.)
Praise Hymn Doxology.
Prayer
Hymn "From Greenland's Icy Mountains."

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*For music See January JOURNAL, page 26.

*This story of the ten-year-old girl who walked twenty-five miles to buy a Bible for herself, may be found in "Lamp-Lighters Across the Sea" by Applegarth, pages 19-23.

Offering Service (See program for second Sunday.)
Hymn "Christ for the World We Sing."
Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of World Brotherhood.
Salute to Christian Flag.
I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and in love. I salute thee.
Hymn "Fling Out the Banner."
Story (Missionary).
Poem
A Heathen Chief's Question
"Why didn't you tell us sooner?"
The words came sad and low;
"O ye who know the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe,
But we never heard the story,
Why didn't you let us know?

"O soul, redeemed by Jesus,
Think what your Lord hath done.
He came to earth, and suffered,
And died for everyone.
He expected you to tell it
As on your way you go;
Will you not send us teachers?
Will you not help us know?"
—*Grace P. Turnbull.*

Devotional Service
Scripture Psalm 115:1-9.
Prayer
Dear Father, bless thy children far away,
Who pray unto a god made out of wood;
They ask it to take care of them each day,
And help them, but it won't do any good.

They are so far we can not make them hear,
We'd call to them and tell them, if we could,
That thou wilt care for them, that thou art near,
And lovest them whose god is only wood.

We know they'd love thee, if they only knew,
We're sure they'd want to know thee, if they could,
Dear God, take care of them, and love them too—
Thy boys and girls whose god is made of wood.
—(Source Unknown.)

Response (Repeated softly).
Go ye into all the world, and preach the gospel to the whole creation. (Mark 16:15.)
Hymn "We've a Story to Tell to the Nations."
Call to Study
Supt. Forever, O Jehovah,
Thy word is settled in heaven. (Psalm 119:8a.)
Lesson Study
Closing Hymn
Prayer
Postlude. (Instrumental)

Fourth Sunday: Speaking the Truth

Prelude (Instrumental) "Melody in F." Rubenstein.
Call to Worship
Supt. Guide me in thy truth and teach me
For thou art the God of my salvation. (Psalm 25:5.)
Praise Hymn "All Hail the Power of Jesus' Name."
Scripture Psalm 24:1-6.
Prayer
Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Recognition of World Relationships. (Missionary feature).
Announcements.
Hymn "Yield Not to Temptation."
Offering Service
Response
Supt. What shall I render unto Jehovah
For all his benefits toward me? (Psalm 116:12).
Dept. Bring an offering and come into his courts. (Psalm 96:8b.)
Collection of Offering
Prayer
Bless thou the gifts our hands have brought.
Bless thou the work our hearts have planned
Ours is the faith, the will, the thought,
The rest, O God, is in thy hand.—Amen.
—*A Book of Worship.*
Hymn "Dare to Be Brave."
Call to Study
Supt. Guide me in thy truth and teach me,
For thou art the God of my salvation. (Psalm 25:5.)
Lesson Study
Devotional Service
Hymn "I Need Thee Every Hour."
Story (Depicting the beauty of truthfulness.)
Scripture: (What God's Word says about Truthfulness. References to be read by the juniors.)
Third Year Classes—Zechariah 8:16
Second Year Classes—Ephesians 4:15.
First Year Classes—Psalm 51:6
Teachers—Proverbs 23:23
Third Year Classes—Proverbs 6:16, 17
Second Year Classes—Proverbs 12:17.
First Year Classes—Proverbs 12:22
Teachers—Psalm 15:1.
Department—Psalm 15:2.
Prayer
Lord, for tomorrow and its needs
I do not pray;
Keep me, O God from stain of sin,
Just for today.
Let me no wrong or idle word
Unthinking say
Set thou a seal upon my lips,
Just for today. Amen.
Closing Hymn "True-Hearted, Whole-Hearted.
Closing Prayer
Postlude (Instrumental)

Fifth Sunday: Living the Truth

Prelude (Instrumental) "Mercy"—Gottschalk.
Call to Worship
Supt. Bless Jehovah, O my soul; and all that is within me, bless his Holy name. (Psalm 103:1)
Response (Sung softly)
Glory be to the Father,
And to the Son,
And to the Holy Ghost;
As it was in the beginning,
Is now, and ever shall be,
World without end! Amen.
Praise Hymn "All People That on Earth Do Dwell
Psalm 121 (Repeated in concert)
Prayer (Lord's Prayer)
Hymn "Dare to Be Brave."
Fellow Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of World Brotherhood (Missionary feature)
Hymn "Father, Lead Me Day by Day."
Offering Service
Supt. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive (Acts 20:35)
Collecting of Offering
Prayer
Father, we thank thee for thy love,
And for thy gifts so great and free;
Accept our offering, and may
It tell thee of our love for thee.
Help us to give to thee each day
Obedience and love and praise
Make us unselfish, kind and true,
And more like Christ in all our ways.
—*Margaret Holden.*
Devotional Service
Hymn "I Would Be True"
Story (Illustrating the theme "Living the Trust")*
Scripture Psalm 15.
Apostles' Creed (Repeated in concert)
Prayer
Response Set a watch O Jehovah. before my mouth;
Keep the door of my lips (Psalm 141:3)
Hymn "True-hearted, whole-hearted"
Call to Study
Supt. Thy word is a lamp unto my feet
Dept. And light unto my path. (Psalm 119:105)
Lesson Study
Closing Hymn "Onward Christian Soldiers"
Prayer
Postlude (Instrumental)
*The story of David Livingstone's unvarying truthfulness in word and deed, and of its effect on the natives, is appropriate,

CITY WIDE SCHOOLS OF MISSIONS

The Pasadena Plan

By Arthur O. Pritchard

HOOLS OF MISSIONS parallel to Bible schools are not new on the fic Coast. They started here some ve or fifteen years ago and may now ound in almost every Church where e is any missionary enthusiasm. city-wide schools, meeting simul-ously and cooperating in many ways, a new step forward in community ionary education. The city of dena, California, has completed the nd year of city-wide schools. Be-ing the week of January 18 and run-for six weeks, twenty Churches of city representing nine denomina-s, cooperated in a city-wide plan.

The Plan

ACH CHURCH maintained its own school. Each one was backed by the rch, taught by the Church and, as s finances were necessary, financed by Church. Each school was given its complexion, according to the genius ne Church, or according to the ver-ity of the dean and faculty in charge. they all adopted the same general dule; all taught the courses of the sionary Education Movement on ina" and "Race Relations;" all teach-attended the same Normal School; dvertised together; all were glad to and receive suggestions (in some s teachers and speakers were drawn n other Churches) and all united in a ng pageant. This cooperation head-p in the Executive Committee of the l Board of Religious Education and Executive Secretary, Mrs. S. E. Cobb. there was nothing in the plan to ent any group of representative ers doing the same.

Enrollment

HE TOTAL number of Churches cooperating was twenty, three of h were in the adjacent city of South dena. The Methodists led with Churches, the Baptists, four, Con-ationalists and Presbyterians three ; and one each in the Disciples, nds, Brethren, United Presbyterian Japanese Union Churches. The total llment of individuals was 4,028 and average attendance 3,362. It is of est to know the record by depart-ts.

ptartment	Enroll.	Av. Att.	Percent
nners	138	105	76
ıary	274	208	72
or	554	540	97
rmediate	496	404	81
School	448	362	81
ng People	526	490	93
t	1582	1250	79
l	4028	3362	83

Organization of School

AS WILL BE seen above, the schools observed the groupings of the Bible school. The Junior, Intermediate, Young People's and Adult departments met at the same time, usually 5:45 Sunday evening, but the Beginners and Primary Departments took their work at the morning Bible school period, on the same Sundays. A Dean presided at the assemblies, a Secretary kept the record, and each school was organized by a local committee of the Church.

A typical schedule is as follows:

Assembly of all at 5:45, Sunday evening.

Fifteen minutes of devotions, pictures, or presentations by racial groups.

One hour of Class work—in lower departments sub-divided into departmental and class work.

Fifteen minutes of pageantry put on by classes, departments or other groups in turn.

Close 7:15, in time for evening service.

Somewhere in the schedule each school sang each evening the City Missionary Hymn, "In Christ there is no East nor West," to the tune of *Ortonville*. On an evening when a longer pageant was to be given or an address delivered the fifteen minute periods would be combined.

Normal School

PROBABLY THE greatest help derived through the cooperative plan was in the Normal School. There were several of the teachers who had attended the Missionary Conference at Asilomar during July, but even they were glad to "brush up" at the local school. The Normal School was held for three days in the week preceding the opening of the schools. About one hundred teachers enrolled, and the instruction was given by experts in the several departments. The writer has acted as Dean of the Normal School for two years, and believes that the schedule worked out is a fine combination of efficiency, cooperation and Christian spirit.

The teachers all assembled at 4:45 p. m. each day for the three days. First came a devotional period of fifteen minutes; then the first class period of one hour. During this time the school was divided into departments, and each class considered methods as well as content of the books. One of the most popular was the one on pageantry. Supper was served at six o'clock for forty-five minutes, followed by a meeting and address at the tables for another forty-five minutes. One evening Toyo Kagawa of Japan spoke to us; at another time the professor of anthropology at University of Southern California; the concluding meeting was a service of consecration. At 7:30 the second class period began and ran for one hour. The dismissal was from the class rooms. In this way, during the three days, the six chapters of the study books were covered, plans and methods explained, and specialists were heard by all. The interest and enthusiasm and spirit were all accumulative, so that each went out keen for the task ahead.

The expenses of the Normal School were met from the treasury of the Board of Religious Education, which is supplied by contributions from the twenty-four Churches cooperating in its yearly program. But in each local Church books were purchased by each pupil, and the light expenses were met by an appropriation by the trustees or missionary committee of the Church as the case might be.

Special Features

ONE OF THE great advantages of this cooperative plan is the opportunity it gives the individual Church to stress its own methods. Nearly all of the schools did much in pageantry. Last year, a few schools exchanged groups, thus encouraging a more finished production, which was repeated. Nearly all of the Young People's Departments used the "contest method" which, under proper direction, produces better results from high school pupils and college pupils. One Church boasts of twenty-three missionaries supported in whole or parts by its members. To get the youth more familiar with them and their work, a few slides illustrative of this work were thrown on the screen each session. Another Church used a Home Department for those unable to attend. Twenty made weekly reports on reading. One Junior Department gathered all parents together at a dinner at the close and there demonstrated the work. One Church made the closing assembly of each session and the evening service combine, thus bringing in many who never enrolled in the school at all. A woman's missionary society gave a dinner to the twenty-two officers of the Japanese Union Church, and had a corresponding number of their own Church officers present. One Intermediate Department used groups of children of different races each week at the departmental assembly, and then at the end had all of the racial visitors entertained in costume by the department. The committee of young people in charge were attired as George and Martha Washington, while the Japanese, Chinese, Colored, and Mexican children wore their characteristic garb. The members of one Colored Baptist Church gave the closing xercises at a white Baptist School, and in turn th e

white Church gave the closing exercises at the colored school.

At the close of the series the Church and racial interest were woven together by a community pageant. Last year "The Way" was given, using a like number of American and Japanese actors. This year a local committee, headed by Mrs. Cobb, wrote "The Land of Beauty," a California pageant. This dealt with the race problem on the Coast and was a challenge to California to use the Christian spirit in dealing with her citizens. There was a caste of over two hundred people with these racial groups participating—Japanese, Mexican, Chinese and Filipino. A chorus from one of the Churches sang several selections, and an orchestra from another played several times. One of the interesting features was the presence of Mr. John Stevens McGroarty, author of the "Mission Play" who read his own poem "California" in the first episode. The pageant was given in the high school auditorium, and the proceeds were applied to the work of the Board in week-day religious instruction.

Results

IT IS VERY difficult to measure results in a movement of this kind. It is only one of the many ways that a group of earnest missionary Churches is striving to lead the rising generation to a sense of world responsibility. To a marked degree the other forces of the community life have sought to cooperate. The press was unsparing in giving space and in making suggestions for publicity. The local transportation company permitted cards to be hung in busses and cars without expense. The Community Players, The United Brotherhoods, the School Board, all offered help. But one of the continuing things is the formation of a live, earnest group of people from many Churches meeting periodically to study plans for the improvement of racial relations in America. It is under the leadership of a wide-awake Y. M. C. worker who, for sixteen years, was Osaka.

For the benefit of any communi which is anxious to cooperate in this w but which does not have a central co mittee already functioning, I would s we organized this plan the first ye without an executive secretary. T writer called representatives of six eight Churches together, and we agre to recommend to our Churches that work together. One member assum responsibility for publicity in press a cars. Another investigated the stereo ticon slides and films available. Anoth kept a list of possible speakers. Anoth sought to help in fostering pageant and arranging for exchanges. It w largely because of the success in t movement that we came into the clo cooperation which resulted in securi a full time city executive secretary religious education.

BOOKS CHOSEN BY BOYS

SOME TIME AGO Professor Hubert V. Coryell, Cambridge, Mass., a professor of English, made a rather interesting study of books for boys, with the help of the boys in his own classes. He says: "Boys can distinguish the masterpiece from the time-killer just as well as we grown-ups—sometimes better, for they are not prejudiced, as we are, by tradition. Moreover, the honest recommendation of one boy to another carries far more weight than the recommendation of any grown-up; for boys, through sad experience, have come to suspect us adults of wishing to force dry old stuff down their throats. Instead, therefore, of arbitrarily choosing their books for them, it behooves us to get boys to discussing book values among themselves, and to find out what they recommend to one another, so that when we are called upon to give a book to a boy, we can say, "Here, Bill, this is a book that Tom, Dick, and Jim are crazy about," and at the same time knowing that discriminating grown-ups approve of the book too.

ALMOST at once we found ourselves dividing books roughly into three classes: Class I, the books we felt no boy should miss; Class II, worth-while books that could not be classed so highly; and Class III, books which were frankly time-killers. We discussed the qualities that would put a book in one class or another, and settled the matter by vote. We estimated that there must be several thousand books for boys on the market. We then saw plainly that we must choose a very small percentage of these to read. We discussed the basis of choice. We decided that the common-sense thing was to read the super-fine books first—the books that no boy should miss. We decided that after this we should read the merely worth-while books; and that we should read the time-killers only when we got restless and felt that we must have a literary spree. This all came out in class discussion, perhaps helped by a little judicious guidance on my part.

> IT IS SAID that great leaders are born, not made. The saying is true to this degree, that no man can persuade people to do what he wants them to do, unless he genuinely likes people, and believes that what he wants them to do is to their own advantage. The secret of Jesus' success was an affection for folks which so shone in his eyes and rang in his tones, that even the commonest man in a crowd felt instinctively that here was a friend."—*From The Man Nobody Knows, by Bruce Barton.*

THE LIST of books chosen by the boys themselves is given herewith, because most of the books are recommended by at least ten boys. On the whole, they form a rather interesting list of worth-while books.

Adventures of Tom Sawyer
Arabian Nights
Biography of a Grizzly
The Black Arrow (recommended by 44 boys out of 70)
Black Beauty
Bob, Son of Battle (42 boys)
The Boys' Life of Theodore Roosevelt
The Call of the Wild (48 boys)
Captains Courageous (39 boys)
A Christmas Carol.
The Deerslayer
From the Earth to the Moon
Gulliver's Travels
Hans Brinker
Huckleberry Finn
In the Great Apache Forest
Ivanhoe
Jim Davis
The Jungle Books (44 boys)
Kidnapped
Kim
King Arthur and His Knights
Lad, a Dog
The Last of the Mohicans
Little Women
Lorna Doone
The Man Without a Country
Men of Iron
The Merchant of Venice
The Merry Adventures of Robin H
Monarch, the Big Bear
Mysterious Island
Oliver Twist
On the Warpath
Otto of the Silver Hand (36 boys
The Prince and the Pauper
Red Fox
Robinson Crusoe
Rolf in the Woods
The Story of a Bad Boy
Swiss Family Robinson
Tanglewood Tales
The Three Musketeers
Tom Brown's School Days
Tour of the World in Eighty Da
The Trail of the Sandhill Stag
Treasure Island (53 boys)
Twenty Thousand Leagues Under Sea
Two Years Before the Mast
Uncle Tom's Cabin
Westward Ho!
White Fang
Wild Animals I Have Known
With the Indians in the Rockies

PRIMARY WORSHIP SERVICE FOR SEPTEMBER

By Ellen E. Fraser

ACATION TIME is over. Why not turn the thoughts of the children to titude to the heavenly Father for s love and care during the happy cation months?

The last Sunday in the month will be omotion and Graduation, therefore will teach no new material, but use igs, scripture verses, and stories which ve been learned during the year.

heme for September: "Gratitude for God's Loving Care"

First Sunday

elude "Lord of the Sunlight."
ymn: "Lord of the sunlight,
Lord of the starlight,
Lord of the seasons
Teach me to know.
How best to love thee
How best to serve thee.
lid summer's flowers or winter's snow."
ongs for Little People—Danielson & Connout, Pilgrim Press, Boston, Mass. No. 35.)

eader: Praise ye Jehovah,
Who covereth the heavens with clouds,
Who prepareth rain for the earth
Who maketh grass to grow upon the mountains.
(Psa. 147:1A, 8.)

ymn: Praise Him, praise Him, all ye little children,
He is love, He is love;
Praise Him, praise Him, all ye little children
He is love, He is love.
ongs for Little People, No. 6)

ffering Service
Leader: Vacation time is over and we all have had happy times. The birds and flowers, trees and brooks helped to make our vacations happy. Who gives us all these good gifts?
Pupils: Every good gift and every perfect gift is from above, coming down from the Father.
Leader: Our Father gives us these gifts lovingly and gladly. We too want to give our gifts lovingly and gladly for "God loveth a cheerful giver."
fering Response (Sung as a Prayer)
Since my Heavenly Father gives me everything
Lovingly and gladly now my gift I bring.
ongs for Little People, No. 90)

Informal conversation about the summer vacation—the happy times—ask e children what they would like to say the heavenly Father—the leader ing what they suggest in her prayer of anks to the heavenly Father for His e and care.

Hymn "How sweet and strong my Father's care
That round about me like the air,
Is with me always everywhere
He cares for me."
(*Songs for Little People* No. 12)
General Fellowship
Birthday Service. Greeting from children
Prayer
Dear Father bless this Birthday child. Keep—in thy loving care all through the new year. Help—to grow kind and loving and helpful like Jesus. Amen.
Giving of birthday card or placing of seal on calendar.
Hymn I cannot do great things for Him,
Who did so much for me,
But I should like to show my love,
Dear Jesus unto thee.
Faithful in very little things
O Saviour, may I be!
(*Songs for Little People*, No. 30)
Welcoming of visitors or welcoming back of sick pupils.
Leson Period
Closing
Prayer Song. "Jesus Friend of all the children
Be a friend to me,
Take my hand and ever keep me
Close to thee."
(*Songs for Little People*, No. 28)

Second Sunday

Prelude "Largo," Handel.
Hymn "This is God's House and He is here today
He hears each song of praise and listens when we pray."
(Songs for Little People—No.8*)*
Offering Service
It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O most High.
Leader: We give thanks to our Father when we bring our gifts to him, for our gifts will help others to know and love him.
Offering Response (sung as prayer)
"We give thee but thine own
What e'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee."
(*Songs for Little People*, No 88)
Hymn "He Cares for Me," (*Songs for Little People*, No. 12).
Prayer. Our Father, we thank thee for thy love and care all during the week. We thank thee for our day school. We thank thee for our teachers and our new friends. Help us to show our love to thee by being kind and loving in our work and play. We ask it in Jesus' name. Amen.
Hymn "I Cannot Do Great Things," in *Songs for Little People* No. 30.
General Fellowship
Birthday Service
Hymn
"Each little flower that opens,
Each little bird that sings
God made their glowing colors,
He made their tiny wings.
Ref: Yes all things bright and beautiful
All creatures great and small
All things wise and wonderful,
The Lord hath made them all."
"God's Work" in *Songs for Little People* No. 15.
Lesson Period
Closing
Hymn "Jesus Friend of All the Children" in *Songs for Little People* No. 28.

Third Sunday

Prelude "When Morning Gilds the Skies", Church Hymnal.
All: I was glad when they said unto me, Let us go into the house of Jehovah.
Hymn "Enter into his gates with thanksgiving and into his courts with praise."
Be thankful unto him, and bless his name, for the Lord is good.
Carol—Leyda Publishing Co., Chicago, Ill.
Offering Service
All: God loveth a cheerful giver,
Freely ye have received, freely give.
It is more blessed to give than to receive.
Prayer. Dear Father, we are glad that we can make others happy by our gifts. Amen.
Offering Response—*Songs for Little People* No. 15. (See Second Sunday.).
Hymn "God's Work" in *Songs for Little People* No. 15.
Leader: The birds and flowers tell us of our Father's care, let us thank him for His care.
Prayer. Dear Father, we thank thee for this beautiful world that tells us of thy loving care. We thank thee for our mothers and fathers. We thank thee most of all for Jesus who taught us how to be kind and helpful. Amen.
Prayer Response:
"Father we thank thee
Father we thank thee
Father in heaven
We thank thee."
Refrain of "Can a Little Child Like Me" in *Songs for Little People* No. 52.
General Fellowship
Birthday Service (same as First Sunday)
Hymn "I Cannot Do Great Things" in *Songs for Little People* No. 30.
Talk with pupils about next Sunday's program especially about the welcome to the Beginners.
Lesson Period
Closing: Prayer Song in *Songs for Little People* No. 35.

Fourth Sunday

Prelude: "He Shall Lead His Flock," Handel's Messiah.
(If possible have it sung softly by contralto soloist)

All: This is the day which Jehovah hath made,
We will rejoice and be glad in it.
He hath made everything beautiful in its time.
It is a good thing to give thanks unto Jehovah and to sing praises unto thy name,
O most High.

Hymn "Enter into His gates with thanksgiving, and into his courts with praise.
Be thankful unto Him and bless his name.
For the Lord is good."

Offering Service
Leader: From whom does every good gift from?
Pupils: Every good gift and every perfect gift is from above coming down from the Father.
Leader: What was God's best gift to the world?
Pupils: God so loved the world that he gave his only begotten son.
Leader: What did Jesus say about giving?
Pupils: It is more blessed to give than to receive.
Prayer: Dear Father, we are glad that Jesus taught us to give lovingly and gladly.
Offering Response (*Songs for Little People*, No. 88)

Story by third year pupil—God's Care of David as a shepherd boy, soldier and King.

Recitation of Twenty-third Psalm by all third year pupils.

Hymn "He Cares for Me" (*Songs for Little People*, No. 12)

Recitation of 100th Psalm by second year pupils.

Recitation of memory verses by first year pupils.
Leader: There is a Bible verse that tells us God is always near us.
First Year Pupils: I am with thee and will keep thee in whithersoever thou goest.
Leader: There is a Bible verse that tells God cares for us.
First Year Pupils: He careth for you.
Leader: Let us thank our Father for his loving care.

Prayer: Dear Father, we thank thee for thy love and care and for all our happy times together. Help us to love our new friends and to make them happy. We ask it in Jesus' name who taught us to pray saying —(The Lord's Prayer)

Hymn "I Cannot Do Great Things" (*Songs for Little People*, No. 30)

Giving of diplomas to graduates. Graduates go to the Junior Department after a few words from the Leader telling them how glad she is they are going on.

Promotion of Classes

Welcome to Beginners
Primary pupils sing, "Welcome to You" to the tune of "Good Morning to You."

Hymn Choose some hymn that is familiar to the new pupils from the Beginners' Department, generally "Jesus Loves Me" (*Songs for Little People*, No. 18) or "Praise Him," No. 6.

Short Lesson Period (teachers and new pupils become acquainted)

Closing
Prayer Song Help us to do the things we should
To be to others kind and good
In all we do in work or play
To grow more loving every day
(*Songs for Little People*, No. 2)

THE PROJECT METHOD IN RELIGIOUS EDUCATION

A Book Review By G. A. Wauchope*

HERE IS A little book that should go into the hands of every thoughtful, progressive teacher. In a very attractive and scholarly volume of one hundred fifty seven pages Mr. Crum, Professor of Religious Education, has given a series of practical demonstrations of the method of problem or vitalized teaching tried out in his classes at Columbia College. His work is an important contribution to the literature on the project method, which in his bibliography comprises eight volumes by such leading educators as McMurray, Branom, Hahn, and Stevenson, and eighty-two bulletins and articles in many educational journals. The author's experiments will be of immense value to teachers who wish to try out the method in secondary schools, and indispensable to those conducting college courses in religious education.

* * *

A BRIEF introduction by Professor Weigle of Yale emphasizes some of the values of the project method in freeing the classroom from "formalism, the besetting sin of education as of religion," in motivating the pupil's study by be-getting better habits, and in stimulating him to apply his acquired facts to the solution of problems that naturally arise. Under this system the teacher becomes "an inspirer, leader, counselor, and helper, rather than a taskmaster."

Professor Crum has treated his subject in ten chapters. The first defines the project method, and the rest deal with his treatment of nine definite problems: the Reformation, the English Bible, a Harmony of the Gospels, a Life of Christ, the geography of Palestine, dramatization of Bible stories, dramatic costuming, Church history, and "The Diet of Worms," a three-act drama written by Miss Madlene Horres, a senior at Columbia College. This beautiful play was produced in the college chapel before a large and enthusiastic audience.

* * *

THE AUTHOR says that the "project" in education is only an old method under a new and, in his opinion, an unfortunate name, "perhaps the worst thing that can be said against it." He accepts Professor Stevenson's definition as a working basis: "A project is a problematic art carried to completion in its natural setting." It is thus threefold in its nature: *first*, it involves any problem such as making a fly-trap, growing an acre of corn, writing a play, or fighting the boll weevil; *second*, the carrying to completion this real worthwhile undertaking—the educational value of finishing a job; and *third*, the working out of the task in its natural environment. "People do not farm in laboratories nor learn social science in the classroom." Mr. Crum strenuously combats the old idea that education is merely a preparation for life, and declares that "Education is life," and therefore should be joyous, serviceable, and creative. He quotes approvingly a saying of Professor Bagley that "Education is another word for experience which is, after all, not only the best teacher but in the last analysis the only teacher. The project method, while risky in the hands of an inexperienced instructor, has superior advantages in minimizing the receptive process in learning in developing the pupil's character through enlisting his mental and physical activities in the solution of some specific problem. This involves a certain amount of information, but lays supreme stress on initiative. Too much classroom study is merely playing at life, not seriously and joyously living it.

* * *

THE GRACEFUL and appropriate dedication of Mr. Crum's work will win a hearty response from every Carolina teacher: "This book is affectionately dedicated to Dr. Patterson Wardlaw, Dean of the School of Education in the University of South Carolina, eminent teacher and friend; apostle of public education in his native state; constant inspiration to all students who have been privileged to sit in his classroom."

* A Review of Mason Crum's *The Project Method in Religious Education*, Cokesbury Press, Nashville, Tenn., by Dr. G. A. Wauchope, Dean of the Department of English, The University of South Carolina.

BIBLE STORY MATERIAL FOR ADOLESCENT YEARS*

By Katherine D. Cather

THE BIBLE is just as rich in story material for the period of adolescence for the earlier years. In the Old estament there are characters who in me parts of their lives are highly teresting to boys and girls craving venture, and even to the younger ildren, but whose appeal in other parts to adolescents.

Samson, David, Solomon, and Daniel e chief among these. David slaying e Philistine and battling with Saul in e warfare that marked his reign is the ro of an adventure story of the kind niors love. But David, the stricken rent mourning for Absalom, and David, almist of the Israelites, is of interest the older group, those who have tered the period of romance. Samson, e strong man, and Samson, the warrior, ould be introduced to juniors; but mson betrayed and sent to his death Delilah is a narrative for adolescents. , too, with Solomon and Daniel.

* * *

OLOMON ENTHRONED in Israel in the place of Adonijah, who had alted himself; Solomon, the Temple ilder and sumptuous ruler who main-ned a court so splendid it was the talk the world of that day and aroused the riosity of Sheba's queen to find out herself if rumors of its magnificence re true, is the hero of an exciting tale twelve-and thirteen-year-olds. But lomon who brought Israel to the naele of her civic greatness, the man o established cities where before had en but open hill country and meadow d; Solomon, maker of proverbs and gs in adversity, is of interest during later period.

For adolescents the story of Solomon ould not end with his death. It should understood that in making his reign of unparalleled magnificence he put eavy burden upon the people, one t not all his wisdom enabled him to would make havoc in the land. en his son Rehoboam succeeded him, oppressed subjects pleaded that he aten the yoke his father had made so evous. But this impetuous young g, refusing to be guided by the coun-of wise men who urged him to heed voice of the people, threatened them h even a harder fate than the one y had known under Solomon, where-on "Israel rebelled against the house David to this day."

Daniel in the lion's den is a wonder y for children of primary age. When en as a continuation of the narrative Belshazzar's feast and of the loyalty a man to his faith despite the com-nd of Darius, it is an adventure tale those a few years older. But Daniel, man of vision, confession, and prayer ns most between the ages of fourteen sixteen, and even later, when ideal-runs high.

MANY OTHER characters and narratives of the Bible are like those mentioned above. In some portions they are nourishing food for little children, for juniors, or for both. In other portions they have a meaning only for adolescents. The story-teller can determine in which age they belong according to whether they are tales of miraculous happenings, adventure stories, or narratives of souls in conflict, or striving to realize high ideals; and whether or not they are tinged with romance that involves the two sexes.

Books of the Prophets of Interest Mainly to Adolescents

ALTHOUGH SCATTERED incidents from the books of the prophets are food for younger children, as a whole this portion of the Old Testament should be the story material for adolescents. The towering figures of Isaiah, Jeremiah, Ezekiel, and Daniel of this age should also meet Hosea, Joel, Amos, and the others who tell forth the meaning of the events in Israel. For the most part these are less spectacular characters than the major prophets, but they are men of great significance and human interest.

Characters of the New Testament of Interest to Adolescents

THE NEW TESTAMENT, with its narratives of Jesus and the apostles, is a treasury of stories for the years of adolescence. Matthew the publican, John and James, sons of Zebedee, the fisherman, Simon and Peter, two other brothers who were fishers, Paul and Timothy and all the disciple group are interesting, colorful personages to these near-adult folk. Individuals of mighty strength of purpose they were, simple, uncouth, and fearless almost to the point of being divine. The ministry and martyrdom of John the Baptist, the forsaking of his worldly calling by Matthew, a collector of taxes on goods crossing the Lake of Tiberias, to become one of the twelve, Peter's ministry and imprisonment, Saul's conversion and long pilgrimage in the cause of Christianity, and his final martyrdom at Rome, are incomparable stories for adolescents from the standpoint of their inherent, even if they had no spiritual, value.

The Women of the Bible Interesting to Adolescents

IT IS DURING adolescent years that the women of the Bible as personalities should be introduced. During the rhythmic, imaginative and heroic periods of childhood they are merely incidental to the outcome of the story. Now they become of interest as human beings. And a goodly company there is, even from the early chapters of Genesis. Not all of them are as they should have been, but all are interesting to those of the adolescent period. Their lives carry lessons that need to be learned.

Sarah and Rebecca, Deborah, Athalia, Hagar, Jezebel, Bathsheba, Delilah, Ruth, Naomi, Esther, Martha, Mary Magdalene and the other Marys, women of the Old Testament and women of the New, all are characters that budding men and women should know. Ruth, a maiden of the gleaners, and Esther, the captive Jewess who became queen of Persia, are especially appealing, and, as examples of high-souled womanhood; their histories are conducive to the establishing of high ideals. The beautiful love tale of Ruth and Boaz is wholesome and stimulating. This and other outstanding love stories of the Bible, the narrative of Isaac and Rebecca, and all the others of the same type that the Old and New Testaments hold should be as familiar to young people of later teens as is Mother Goose to little children.

The incidents themselves are intensely interesting and when the characters are presented against the vivid, colorful background that made up their native environment they are unequaled among the great love stories of the world.

The Crowning Narrative of the Bible

THE SUBLIME narrative of the New Testament is that of Jesus of Nazareth, from whose lips came a creed of brotherhood that will regenerate mankind. His baptism by John the Baptist,

the Sermon on the Mount, the refuting of the Pharisees, His calm, understanding answer when He was despised in His own country, His entry into Jerusalem, His parables and miracles, His unceasing toil to uproot hatred from the hearts of men, and His voluntary death on the cross—these constitute the greatest story of the ages, both spiritually and as a work of literature. Given adolescent youth as it should be given, with the Master the central figure of a sublime drama, it will bring the finest and deepest emotions into activity. It will arouse feelings that cannot be expressed.

Considered solely as a story it is the most superb epic known to man. This fact, combined with the one that it is the world's supreme religious document, makes it the tale of tales for the awakened heart and soul. All the God-consciousness, high faith and consecration of Christianity we dream of for flowering youth can be brought about by it, provided it is given by one whose skill in presentation, whose reverence and whose own faith are such that, as it falls from his lips, it loses none of its mighty spiritual appeal.—**Quoted from Religious Education Through Story-Telling. 219 pp. Price $1.00. The Abingdon Press, New York and Cincinnati. This is an indispensable book for any teacher in any church school. The Journal highly commends it.*

THE DRAMA IN RELIGIOUS SERVICE

A Study of Possibilities and Limitations

By Robert Moulton Gatke

TODAY THE CHURCH has rediscovered in the drama an old and faithful servant, but shows considerable signs of uncertainty as to her place in the household. No one really ever wants to find and follow the much talked of Golden Mean.....even those who most declare their love of it do so with immoderate vehemence. It is easy to find the extremes and to be forewarned thereby. In one metropolitan Church incense helps esthetic dancing convey the impression of religion untouched by Christianity, despite the fact it is offered in the name of Christian art; but in the same city a spiritual and reverent pageant, portraying the Easter message, was made impossible by a group of lay officials who objected to the use of effective lighting because it savored of the stage.

Somewhere, very far from either of these two extremes, we ought to find the place for the drama in religious service. No student of origins and developments of the drama in ancient religion, or its rebirth at the altar of the medieval Church, has any question as to its possible values in the service of the modern Church, or if he had they would be brushed aside by a study of results where it is being so used under trained direction. The only question is concerning its most effective uses, a frank recognition of both its great possibilities and its limitations. Many of its devotees have claimed too much, and the defenders of an older order have been too grudging in their admittance of the light of demonstrated results. Our only purpose in this article is to trace evident and accepted boundaries.

* * *

THE FIRST SERVICE of the religious drama—using the term in its broad inclusion of pageantry, moralties, and other forms—is to save the Church school from programs. Certain days seem to demand an expression differing from the usual service, and in the past this end has been largely served by the use of the miscellaneous program, which even at its best seldom conveyed a unified and effective message, and at its common level was accepted by the well informed only out of courtesy to the good intentions of the ones in charge.

The beauty and inspiration of our great days can be made to live through the dramatic presentation in a way which conveys a unity of impression and purpose which will long linger in the thought of those who see, hear, and participate. An increasing amount of well prepared and adaptable material is appearing, although the need is far from being met as yet. Too much of the material is merely the old hodgepodge program in masquerade dress, the only new thing about it being the use of the word "pageant" in the title. Such are filled with trashy music and are usually not even worth the cheap paper they are printed on. Even the official programs prepared by many of the denominational houses, while a great advance, still go on the supposition that for such a service almost everybody in the school and at least every department must take part.

However, much searching, and free adaptation will make it possible for a director now to find a suitable message in dramatic form for the services of Christmas, Easter, and the lesser days such as Children's Day, and Rally Day, and others on our Church calendar. With effective departmentalization of our schools the occasions calling for a common assembly must be reduced to a very small number, or at least some other than the usual meeting time be provided for. Rally Day, by its very appeal to numbers seems to demand the meeting of the entire school together. Children's Day needs to have its appeal transmitted to many not reached in the regular school service, and can best do this at the morning hour of Church worship. The message of both Christmas and Easter seem best conveyed through the departments with their careful working out of age interests; but this does not prevent the assembly for the group meeting at another time such as the early morning service on Easter and a Vesper service on Christmas Sunday.

Simple dramatic presentations can well be worked out for the devotional service of each department on the occasion of memorable Christian days. Simple Bible dramas are very effective as a part of the devotional service at any time when worked up carefully with attention not only to the individual advance through participation, but also in view of the inspiration given at the hour of worship. Such a plan at intervals of six to eight weeks is a helpful addition to the services, especially of the Intermediate and Senior departments.

* * *

SYMPATHETIC INTEREST in some great project near at hand is relatively easy to arouse in children, and to secure their help is not difficult; however, it is not easy to arouse and sustain interest in the great missionary enterprises of the Church. Yet few needs are more pressing than the training of world Christians. The problem of missionary education is to "humanize" missionary abstractions. Children have scant interest in humanity but a very keen interest in people that they know. Brief dramatizations dealing with the life and needs of age groups similar to their own; taken from the abundant material offered by the "heart" stories which come to us so freely from the foreign field, will give them the true interest based upon sympathetic understanding. Wise direction can cause a group to learn a very great deal about a people on a given field during the process of preparing their dramatization, in addition to the inspiration given to the larger group which witness the production.

* * *

THE RELIGIOUS DRAMA of a simple expressional type has found firm lodgement in the daily vacation Bible school and has proved its worth. The opportunity to work with the same group upon a number of successive days and for reasonable periods of time makes the work highly satisfactory. Dramatization by the Juniors of either the devotional or Bible story of the morning; and by the Intermediates of a few of the best adapted Bible narratives who should be expected to work out more elaborate presentations requiring a careful study and sustained interest in a single narrative, is a highly satisfactory method to use. This period will rival the craft period in spontaneous interest and is productive of far greater religious culture.

The religious drama has a rightful ace in the devotional meetings of the oung People's organizations. The prob- n of maintaining a high level of interest these meetings has become so acute in any Churches that spectacular devices various kinds are being used in a vain ort to arouse interest. The religious ama can be used instead of such ethods, without the slightest com- omise in spiritual values or in the velopment of self expression among e young people. Experience shows at general interest is quickly aroused, d at such services "standing room ly" is far more apt to characterize the uation than the usual number of cant seats.

If the drama is worthy in message and ll presented, the spiritual meaning the hour will be carried away and tained longer by a larger percentage of e assembly than if given in any other ay. The reason the stage has had ch a tremendous effect upon the morals d thinking of the people is because that hich is enacted before us is more easily dged in our thinking than that which e recreate from the printed page or oken word. One is often amazed how iding the impression is. On one casion recently a pupil of the Inter- ediate department said to her teacher hen the class was discussing the teach- g of Jesus that man serves God through ndering service to his fellow, "That is e lesson the League play taught," and r reference was to Lady Gregory's Traveling Man" given five or six onths earlier.

IN ADDITION to producing a helpful evening service, those participating enjoy the self development which comes from the effort to interpret a part in a worthy play; they learn to work in close cooperation, and they exercise all their gifts and ingenuity in the staging. Directors often discover in their cast unsuspected talent and leadership which can be used for the service of the kingdom in still other lines. The productions of the young people's group should reach a high level, and nothing should be presented to any audience which does not represent the best that a group can produce. Set high ideals, and study all phases of production. In any dramatic offering given at a religious service, the message is first and foremost in consideration, but the message will reach the audience only to the degree that the production as such is effective. No reasonable effort must be spared to see that the lighting, settings, and properties are such that they will best enable the cast to give its message to those who see the play.

* * *

THE EVENING Church service offers occasional use of the religious drama. Not in all Churches would such ministry be acceptable, but it has proved so in a goodly number. The occasional service of the kind is good to the degree that the production itself is good, that is, its message clear, worthy, of compelling power. Not often, but occasionally it is well that such a message in dramatic form, under careful direction, be presented by the young people of the parish at the evening service. It is a departure easy of abuse, as is also the open forum which may degenerate into the discussion of trivialities; but even preaching has only too often been soiled with sensational trash.

Whenever the dramatic production is used in religious service there are certain very evident things to be observed. The play must have a clear, worthy, moral and spiritual message, and a proper dignity and fitness. It is sufficient for the stage to claim that its productions picture life, and those who seek recreation have the right to view its interpretations, but the precious hours of worship are too sacred to devote to anything that is just neutral. "Just all right, nothing bad," and such phrases, have no claim or hearing in considering productions for the religious service. Any play that is wholesome is permissible for week-day production by the young people seeking pleasure in dramatic work or to raise funds for their organizations; but the one for a religious service must have a true message.

"Art for art's sake" with all of its well earned significance belongs to Greenwich Village not to the Church. A moment's consideration will show one, however, that the best of messages will fail to reach those for whom they are intended unless productions whose purpose is to give them are well staged, well directed, well acted. Your message must be a jewel so fittingly set that the setting is forgotten in admiration of the jewel itself.

SEPTEMBER JUNIOR WORSHIP PROGRAMS

By Nan F. Weeks*

First Sunday: Helping Those Who Work

(Labor Day)

relude (Instrumental)

all to Worship

Supt. Enter into his gates with thanksgiving,
And into his courts with praise. (Psalm 100:4)

Prayer (In concert)

Let thy Holy Spirit be with us O God, that we may enter thy courts with reverence and love, and render a service acceptable unto thee, through Jesus Christ our Lord. Amen.

raise Hymn Doxology.

cripture Psalm 100.

ymn "Safely Through Another Week."

ffering Service

Supt. Upon the first day of the week let each one of you lay by him in store as he may prosper. (1 Cor. 16:2)

Dept. God Loveth a cheerful giver. (2 Cor. 9:7b)

Supt. Freely ye received, freely give. (Matt. 10-8).

Dept. Of thine own we offer,
Of thy gifts we give.
Unto thee, O Father,
In whose life we live. Amen.

Collecting of Offering

Prayer

Hymn "Where Cross the Crowded Ways of Life."

Fellowship Service

Announcements.

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Clases

Recognition of those who work.

1. Story illustrating our dependence upon those who work.*
2. *Supt.*
   This is the gospel of labor,
   Ring it ye bells from the kirk,
   The Lord of love came down from above,
   To live with the men who work.
   —Van Dyke.
3. *Dept.*
   Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."
4. Prayer for those who work.

Devotional Service

Hymn "To the work, to the work."

Scripture Jesus, the Friend of those who work. (Mark 1:16-20)

O Son of Man, thou madest known
Through quiet work in shop and home,
The sacredness of common things,
The chance of life which each day brings.

O workman true, may we fulfil
In daily work thy Father's will
By loyal scorn of second best,
By effort true to meet each test. Amen.
—*M. S. Littlefield.*

Prayer

Call to Study

Supt. Blessed art thou, O Jehovah, Teach me thy statutes. (Psalm 119:12)

Lesson Study

*See Junior Mission Stories. Applegarth.

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Closing Hymn "Lord Dismiss Us."
Postlude (Instrumental)

Second Sunday: Helping in the Home

Prelude (Instrumental) "Nachstück." Schumann.

Call to Worship
Supt. Let the peoples praise thee, O God,
Let all the peoples praise thee. (Psalm 67:3)

Praise Hymn "Holy, Holy, Holy."

Prayer

Fellowship Service
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.
Announcements.
Recognition of those who are homeless.
1. Planning some act of helpfulnes toward children in an institution
2. Prayer for the homeless and friendless.

Hymn "I would Be Like Jesus."

Offering Service (See preceding Program)

Devotional Service
Scripture How We May Help in Our Homes.
First Year Classes—Exodus 20:12
Second Year Classes—Ephesians 6:1
Third Year Classes—Ephesians 6:7
First Year Classes—Galatians 6:9
Second Year Classes—Galations 3:23
Third Year Classes—Galatians 6:2
All—Philippians 2:14
Superintendent—Philippians 2:3
Prayer (For Our Homes)
Hymn "O Master, Let Me Walk with Thee."

Call to Study
Supt. Open thou mine eyes that I may behold
Wondrous things out of thy law. (Psalm 119:18)
Response (Sung softly)
Saviour, teach me, day by day
Love's sweet lesson to obey,
Sweeter lesson can not be
Loving him who first loved me.
—Amen.

Lesson Study

Closing Hymn "Saviour Again to Thy Dear Name"

Prayer

Postlude (Instrumental)

Third Sunday: Helping in the Church

Prelude (Instrumental) "The Pilgrim Chorus"—Wagner

Call to Worship
Supt. I was glad when they said unto me,
Let us go into the house of Jehovah.

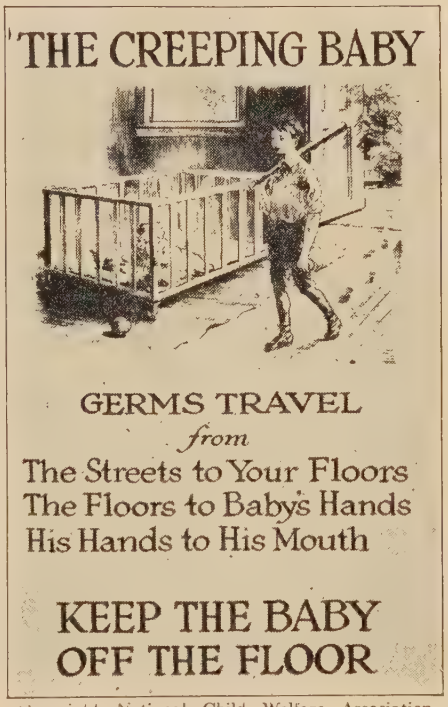
Hymn "O Worship the King."

Fellowship Service
Recognition of the Church's Activities (Announcements)
Recognition of Church Attendance, Honor Classes, Birthdays, New Members, Visitors.
Recognition of Christian Churches of other Lands (Missionary feature)

Hymn "I Love Thy Kingdom, Lord."

Offering Service

Response
Supt. In what spirit should we come to the house of God?
Dept. Enter into his gates with thanksgiving,



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EDITOR'S NOTE: Apology is hereby offered for an oversight in omitting copyright notice from a number of cuts used in the June JOURNAL belonging to the National Child Welfare Association.

And into his courts with praise. (Psalm 100:4)
Supt. How may we show our thanksgiving and praise in a way which shall help our Church?
Dept. Bring an offering, and come into his courts. (Psalm 96:8b)

Collecting of Offering

Prayer Hymn (Tune, "Boylston")
We give thee but thine own,
Whate'er the gift may be;
All that we have in thine alone,
A trust, O Lord, from thee. Amen.

Worship Service

Hymn "The Church's One Foundation."

Scripture The Boy Jesus and His Church (Luke 2:41-52)
How May I Help My Church? (Brief papers by a boy and a girl)

Prayer (For the Church)

Call to Study
Supt. Thy word have I hid in my heart That I might not sin against thee (Psalm 119:11)

Lesson Study

Lord's Prayer (in concert)

Postlude (Instrumental)

Fourth Sunday: Helping in the Community

Prelude (Instrumental) "Lullaby."

Call to Worship
Supt. The Lord is in his holy temple;
Let all the earth keep silence.
Response (sung softly)
"Holy, holy, holy, Lord God of hosts,
Heaven and Earth are praising thee,
Heaven and earth are full of thee,
O Lord, most high. Amen.
—(Refrain of "Day is Dying in the West")

Praise Hymn "When Morning Gilds the Skies."

Devotional Service.
Scripture Psalm 1.
Prayer
God bless the land our fathers loved;
God keep their children true;
Firm for the right we'll take our stand,
With courage ever new.
Salute to Christian Flag
I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands—one brotherhood, uniting all mankind in service and in love. I salute thee.
Hymn "In Christ There Is No East Nor West"
Papers (by a junior boy and girl). How I May Help Our Community

Offering Service (see preceding program)

Fellowship Service
Recognition of World Brotherhood.
1. *Prayer* for our Community.
2. *Hymn* "Make Me a Channel of Blessing"
Recognition of Birthday, New Members, Visitors, Honor Classes, Church Attendance.
Announcements.

Call to Study
Supt. Blessed art thou, O Jehovah.
Teach me thy statutes
Open thou mine eyes that I may behold
Wondrous things out of thy law. (Psalm 119:12, 18.)

Hymn "Saviour Teach Me, Day by Day"

Lesson Study

Hymn "Sweet Saviour, Bless Us Ere We Go"

Prayer

Postlude (Instrumental)

A STRING OF CHINESE PEARLS. By Welthy Honsinger Fisher. 187 Pages. Price $1.00. The Woman's Press, New York.

Mrs. Fisher has collected these tales of girls in China from the bygone days to the present time. The book is written particularly for the junior high school and high school girl who is sometimes a little difficult to reach, and whom it is hard to interest in girls of other lands. The book will help to make these girls real. In its gay red and yellow cover of real Chinese paper, with its bits of illustrations, *A String of Chinese Pearls* would help to make China and the work of the various Churches there more vivid to our own girls.

IST OF WEEK DAY TEXT BOOKS OR LEAFLET COURSES PUBLISHED OR USED BY THE FOLLOWING DENOMINATIONAL BOARDS

Lists furnished by those in charge of Week-Day Church Schools

E AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

homas S. Young, Director of Week-Day Schools

ee Session School Series geared into the Keystone International Graded Lessons.
Sunday Session
Week-day Session
Worship Program

Primary Department

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Course II, *Stories About God's Helpers*, Edith M. Casselberry, parts 1, 2 & 3
Course III, *Stories About God's Will*, A. Edith Meyer and Edith M, Casselberry, parts 1, 2 & 3

Junior Department

Course IV, *Stories of the Long Ago*, Nan F. Weeks, parts 1, 2 & 3
Course V, *Old Testament Stories*, Nan F. Weeks, parts 1, 2 & 3
Course VI, *New Testament Stories*, Mabel M. Tilton, parts 1, 2 & 3

Intermediate Department

Course VII, *The Great Leader*, Nan F. Weeks, parts 1, 2 & 3
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Course IX, *New Testament Leaders*, Frank O. Erb, parts 1, 2 & 3

e following are the leaflets which are now available:

"Guide-posts for Week-day Church Schools"
"Three Session School Series"
"How to Promote a Church Week-day School"
"Word in Confidence"
"Week-day Religious Instruction, Types of Schools"

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NERAL SUNDAY SCHOOL BOARD OF THE BRETHREN CHURCH

ra Flory, General Secretary, Elgin, Illinois

"We are at present editing a new syllabus for our ek-day and vacation school work. We hope this be ready by the Summer. In brief, our course pro- es for the following four departments: Beginners, maries, Juniors, and Intermediates."

XT BOOKS USED IN THE DIFFERENT DEPARTMENTS

Beginners' Department

First Year: *A Course for Beginners in Religious ucation*, Rankin, Scribner's.
Second Year: *The Beginners' Book in Religion*, ker, Abingdon Press.

Primary Department

First Year: *A First Primary Book in Religion*, son, Abingdon.
Second and Third Year: *A First Primary Course Vacation Schools*, McDowell, Abingdon.

Junior Department

First Year: *Conquests for God*, Minor C. Miller, in Press.
econd Year: *Heroic Lives*, Minor C. Miller, Elgin ss.
Third Year: *Knights of Service*, Bradshaw and wthorne, Abingdon.

Intermediate Department

First Year: *The Life and Times of Jesus*, Grant, ngdon.
econd Year: *The Life of Paul*, Stalker.
Third Year: *Builders of the Church*, Faris, Presbyan Board.

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NGREGATIONAL EDUCATION SOCIETY, BOSTON, MASS.

bert W. Gates, Secretary Department of Missionary Education

Published by Pilgrim Press

Primary Courses

t Year: *Mayflower Program Book*, Danielson d Perkins
nd Year: *Mayflower Program Book*, Danielson d Perkins
d Year: *Mayflower Program Book—The Knights Anytown*, Perkins and Young, and *The Rest of e Family*, Perkins

Junior Course

Junior Citizen, Manuel and Hoadley

Junior High School and High School Pupils

Hebrew Life and Times, Hunting
At School With the Great Teacher, Perkins
The Story of Our Bible, Hunting

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THE BOARD OF RELIGIOUS EDUCATION, EVANGELICAL SYNOD OF NORTH AMERICA

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"Relative to week-day Church school lesson courses our denomination does not publish any specifically for week-day Church schools."

* * *

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* * *

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Songs for the Little Child, Clara Belle Baker.
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Age 7, Grade II:
A Second Primary Book in Religion, Elizabeth Colson.
The Good Neighbor, Clara Belle Baker
Age 8, Grade III:
Everyday Lessons in Religion, Clara Belle Baker.
Age 9, Grade IV:
Tales of Golden Deeds, Mildred Moody
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Age 10, Grade V:
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Age 11, Grade VI:
The Rules of TheGame, Floyd W. Lamberston.
Followers of the Marked Trail, Nannie Lee Frayser.
A First Book in Hymns and Worship, Edith Lovell Thomas.

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Age 12, Grade VII:
Jesus Among His Neighbors, Roger Albright.
Citizen, Jr., Clara E. Bespey.
The Geography of Bible Lands, Rena Crosby
Age 13, Grade VIII:
Living At Our Best, Grace Hastings Sharp and Mabel Hill.
Hebrew Life and Times, Harold B. Hunting.
Age 14, Grade IX:
Life and Times of Jesus, Frederick C. Grant.
Early Days of Christianity, Frederick C. Grant.

Senior High School

Age 15, Grade X:
The Bible: Story and Content, Calvin W. Laufer.
Builders of The Church, Robert L. Tucker.
Age 16, Grade XI:
Jesus' Ideals of Living, G. Walter Fiske.
The Spread of Christianity, Paul Hutchinson.
Age 17, Grade XII:
Christianity at Work, (In preparation.)
Finding My Place, Douglas Horton.
Myself and My Work, Marv E. Moxcey.

Books for Special Uses

Training the Junior Citizen, Nathaniel F. Forsyth.
Vocations Within the Church, Leonidas W. Crawford.
When We Join The Church, Archie L. Ryan.
The Bible in Graded Story, Edna Dean Baker and Clara Belle Baker.
Shorter Bible Plays, Rita Benton.
Bible Plays, Rita Benton.
The Bible Play Workshop, Rita Benton.
All Colors of Men, Gilbert Loveland.
The New Program of Religious Education, George Herbert Betts.
Getting Into Your Life-Work, Herald M. Doxsee.
A Handbook of Games and Programs, William Ralph LaPorte.
What Must the Church Do to Be Saved? Ernest Freemont Tittle.
Home Lessons in Religion, S. W. Stagg.
The Psychology of Prayer, Karl R. Stolz.
The Social Message of Jesus, John H. Montgomery.

* * *

THE METHODIST EPISCOPAL CHURCH, SOUTH

Mrs. V. R. McDonald, Week-Day Religious Education Secretary

WEEK-DAY COURSES PREPARED JOINTLY WITH METHODIST EPISCOPAL CHURCH

The curriculum materials that have been prepared for use in Church schools with Sunday and week-day sessions are listed below. These materials are correlated with the International Graded Lessons.

Four courses are now ready as follows:

Course I.—Teacher's Guide for Church Schools with Sunday and Week-Day Sessions Correlated with Primary Course, Year One.

Course II.—Teacher's Guide for Church Schools with Sunday and Week-Day Sessions, Correlated with Primary Graded Courses, Year Two.

Course III.—Teacher's Guide for Church Schools with Sunday and Week-Day Sessions, Correlated with Primary Graded Course, Year Three.

Course IV.—Teacher's Guide for Church Schools with Sunday and Week-Day Sessions, Correlated with Junior Graded Lessons, Course IV.

A Manual of Suggestions for Church Schools with Sunday and Week-Day Sessions. *Prepared for use of Methodist Episcopal Church, South.*—By John W. Shackford.

* * *

GENERAL BOARD OF RELIGIOUS EDUCATION, THE METHODIST CHURCH

Manson Doyle, Assistant Secretary, Toronto

Ungraded Course for the Small School

One Hundred Bible Stories, Bird (For younger pupils).
Jesus of Nazareth, Bird (For Junior pupils).
Bible Stories Retold, Gordon (For older pupils).

Graded Course

Grade I —*The Beginner's Book in Religion*, Baker.
Grades II and III (Combined.) *A First Primary Book in Religion*, Colson.
Grade IV and V (Combined.)—*The Rules of the Game*, Lambertson.
Grades VI and VII (Combined.) *Followers of the Marked Trail*, Frayser.
Grade VIII.—*The Life and Times of Jesus*, Grant.
Grade I.—*Home Lessons in Religion*, Vol. II, S. W. Stagg.
Grades II and III (Combined.)—*A Second Primary Book in Religion*, Colson.
Grades IV and V (Combined.) *The Bible in Graded Story*, Moody.
Grades VI and VII (Combined.)—*Tales of Golden Deeds*, Moody.
Grade VIII.—*Jesus' Ideals of Living*, Fiske.

* * *

THE NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH

Edward Sargent, Secretary Church Schools

"It is our policy to consider the week-day Church school work an extension of the Church school on

(Continued on page 61.)

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

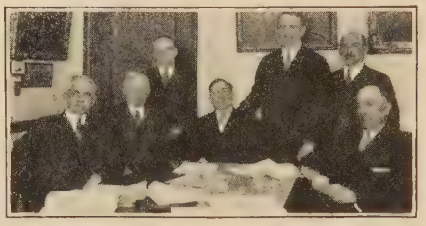
By Samuel D. Price

Teacher Training in the Philippines

THREE YEARS ago the Standard Teacher Training Courses were inaugurated by the Executive Committee of the Philippine Islands Sunday School Union in conjunction with the faculty of the Union Theological Seminary. Nearly six hundred students have enrolled, carrying on the work in classes, by correspondence, and in special institutes. The courses offered cover Child Study, Principles of Teaching, Old Testament Introduction, New Testament Introduction, Life of Christ, Sunday School Organization and Administration, Worship Training, Church Membership, Missions, and Specialization Courses in the different departments of the Sunday school. The object of this movement is to help prepare young people for successful leadership in the great work of religious education in its special relation to the Sunday school.

One hundred and twenty credits are required for final graduation. A lithographed diploma issued jointly by the Sunday School Union and the Union Theological Seminary is awarded upon graduation. A Certificate of Recognition with seals attached, indicating the subjects completed and the number of units of credit earned, is issued prior to the final diploma to any one successfully passing any given subjects.

At the recognition and graduation service held recently in Manila, certificates were given to one hundred fifteen and diplomas to six. Twenty-three teachers were named who had conducted Teacher Training classes during the past year. The certificates were presented by Rev. Archie L. Ryan, General Secretary of the Philippine Islands Sunday School Union. Mr. Ryan has just been called to the Presidency of the Union Theological Seminary of Manila. He will continue to be the representative of the World's Sunday School Association and the General Secretary of the Philippine Islands Sunday School Union.



Administrative Officers, W. S. S. A.

Bishop Charles Bayard Mitchell's address to the class was from the theme "The Ideal Sunday School." In the course of his remarks he held up the program dramatically and, calling attention to the one hundred twenty-one names thereon, exclaimed, "This is the finest thing that I have seen in the Islands."

Yearnings and Procedure in Egypt

EXTRACTS FROM a letter sent by a missionary in Egypt to Rev. Stephen van R. Trowbridge, the Sunday school Secretary for Moslem Lands, tell a little of the methods of work in promoting the Sunday schools in Egypt. "Those packages which you sent me arrived and I just opened them. I certainly wish to thank you for sending them to me. My teachers devour every thing they can get hold of about teaching, and there are two books on that subject in this lot. Then I have a new teacher whom I hope will become interested in reading, and I am sure that some of those books will be helpful to her. They will also be valuable for some of the girls who have finished school here and are now going to the government school. We are trying to hold on to these girls. They have been borrowing some of my English books but I am so glad to have some Arabic books to let them read, as well. The Tissot pictures will be of great use to us in teaching the Bible stories as well as using them in the school as prizes.

"The Sabbath school in Quesna—the one just opened since Christmas—is continuing to grow until I fear it will be a baby elephant soon if we cannot get a school started and have more teachers to handle the pupils. The attendance is between seventy-five and one-hundred now, and the Evangelist has a lovely time trying to keep them quiet when he preaches after the Sunday school. He is trying to get the men teachers from Birket Es Saab interested in going week-about to help him. I am keeping quiet now and waiting to see if he can work that. It would cost them twenty-five cents every time they go, but if they make that much of a sacrifice in order to help out with the Sunday school I am sure it will mean a great deal in their own spiritual life. I hope they will continue to do this. They have done it for two Sabbaths now."

Seven Sunday School Executives

COMMITTEE MEETINGS bring very representative people into counsel. Leaders in the World's Sunday School Association and the International Council of Religious Education were in conference in the World's Office, 216 Metropolitan Tower, New York, on the day before the annual meeting of the Executive Committee. Those seen in the group photograph are the President of the Worlds Sunday school Association, W. C. Poole, London; Chairman of the International Council Executive Committee, Robert M. Hopkins, St. Louis, and Chairman of the World's Executive Committee, Arthur M. Harris, New York; Simeon B. Chapin, New York, a member of the Executive Committee of both organizations, and the Staff of the World's Associations W. G. Landes, W. C. Pearce, and Samuel D. Price.

Executive Committee of the World's Sunday School Association.

Daily Bible Reading in India

THE INTERNATIONAL Bible Reading Association is better known in Great Britain than in America. Increasing thousands are daily reading the selected portion of Scriptures chosen by this organization and circulated in leaflet form. The Secretary of the India Sunday School Union, Rev. A. C. Atkins of Jubbulpore, took over the supervision of the International Bible Reading Association department, while Mr. E. A. Annett has been on furlough in connection with his attendance of the World's Sunday School Convention in

lasgow. Mr. Atkins makes the follow-g interesting statements in the *India unday School Journal.* "A report was ent to the London office in July which owed that there were 2,129 members sing the International Bible Reading ssociation readings or notes in English. Excluding Santhali, Gujarati, Persian rdu readings and Malayalam notes, or which figures were not received, here were 9,000 issues printed in ver-aculars, of which 7,500 were purchased y members, and the remaining dis-ributed free. The number of ver-aculars in which the International Bible Reading Association is working s twelve or more. In three of these the otes by Dr. Smellie who writes the eneral comments are translated month y month, namely, Tamil, Malaylam nd Hindi, the Secretary having started he latter in 1924."

Syria Sunday School Figures for 1925

THE SUNDAY SCHOOL figures in Syria show real progress. The total number of officers and teachers has increased from 277 in 1924 to 347 in 1925 and the enrolment of students from 5,652 to 6,227. At the same time there are only four more schools in 1925 than a year ago, so that the growth has been in the way of a better organization of schools and an increased attendance. If the twelve Sunday schools conducted among the Armenians are added to these the total enrolment of officers, teachers, and students becomes, 7,586.

Another encouraging feature of the work this year lies in the fact that more than sixty schools are now using the Sunday school lesson helps prepared by the Committee in Syria, as compared with thirty-five the previous year. Many schools are also distributing the *Bustan,* the young people's monthly magazine, and the *Mulhakel Bustan,* the weekly picture sheet. A number of schools have also purchased the pins for distribution to students who attend faithfully for a year, and some were awarded the pin for faithful attendance for two years.

In 1924 there was no school with a well organized Cradle Roll. This year there are at least five, in Damascus, Beirut, Brummana, and Aleppo. And the Cradle Roll superintendent, Miss Fareedeh Akl, is encouraging other schools to establish this most valuable department of Sunday school work. Last year there were only twenty-two organized schools,—that is, schools with a superintendent, secretary, treasurer, and teachers, according to the need. This year there are nearly fifty. The above information was presented by Rev. George H. Scherer, Field Secretary for Syria and Palestine, in his annual report to the World's Sunday School Association.

WORSHIP PROGRAM PLANS FOR A YOUNG PEOPLE'S DIVISION

By Alfreda Zarges

MUCH IS READ and heard about the advantages of having a definite worship program in the Church school, and all Church school workers, if they know their work are agreed that each school or department should have such a worship program. But sometimes there is a hesitancy about inaugurating a new thing. How can the old-time opening song service be dispensed with, what shall be the nature of the worship program that takes its place, and how can the atmosphere of true worship be created?

The young people's division of the Second Presbyterian Church of Knoxville, Tenn., through leadership and experience, has developed a beautiful worship service. This division is composed of intermediate, senior, young people and teacher training departments—not an ideal condition, but because of the inadequate space, is a situation of which the best must be made.

* * *

THE FIRST STEP was the conversion of the superintendent of this division and the leading young people to the necessity for a worship program. This was easily accomplished by having these leaders attend either a worker's training institute or a summer conference or both. They readily became enthusiastic over the possibilities in such a service and urged that it be tested at once.

* * *

THE SECOND STEP was the presentation of the plan to the young people's division on Sunday morning and winning their approval and cooperation because young people of these ages want to be consulted, and they do not want anything "put over on them.") The president of the entire division, for we are organized, was authorized to appoint a committee, consisting of a dependable, outstanding leader from the four departments and the director of young people's work to develop the plan.

* * *

THE THIRD STEP was the meeting of the committee to work out definite subjects for worship programs and assign leaders several months in advance. The members on this committee had splendid original ideas and they entered into the responsibilities given them with all seriousness. First a general theme for each month was chosen, such as "Gratitude" for November, the Thanksgiving month: "Giving" for December, the Christmas month: "Loyalty" for January, the month of new beginnings: "Truth" for February, the birth month of Lincoln and Washington. These various themes were then subdivided, so that each Sunday, a definite phase could be presented with no danger of overlapping with the other subjects of the month. The following are examples: "Being true to our Ideals," "Being true to our Country," "Being true to our Master," "Being true to our Church."

Different young persons were assigned to lead the devotions each Sunday. Their names were read in Sunday school and posted on the bulletin board. The chairman of the worship program committee was authorized to commit each leader to his task at least a week before his turn to lead, and we have yet to find one person who refused to lead or was reluctant. The leaders are allowed twenty minutes for songs, prayers, scripture, story, talks or any other feature and they vie with each other to see who can have the best devotional service.

* * *

THE FOURTH STEP consists in the leader's preparation. When her help is asked, the director of young people's work assists the young, inexperienced leader by supplying program material—either a story or material to help the leader prepare his remarks; she may help select the scripture or help decide the best way to present it; she may talk over the prayers or suggest the subjects for talks by assigned participants; perhaps she helps arrange the order of service and helps in numerous other ways. At the end of the week, before the Sunday when the leader presides, the director of young people's work gets in touch with him, finds out what he has planned, makes a suggestion here and there, and thus the leader approaches his task on Sunday with confidence and there need be no anxiety on Sunday as to the nature of the devotional service. On Saturday the room is prepared; the chairs are arranged; the song books and secretary's supplies are distributed; the old papers and other things that often clutter up a room are removed; and while it is far from being an ideal meeting place, yet it breathes out an air of calmness as one enters on Sunday.

* * *

THE FIFTH AND LAST STEP is the presiding at the worship service on Sunday morning. The school is called to order by quiet music. *We begin on time, even if only a few are present.* But knowing that the service begins promptly,

and that no one is seated except during the singing, and that interesting features may be missed by coming late, more and more the young folks are coming on time. A new feature, just being inaugurated, is the call to worship, it being the plan to use the same call for several months, so that the response will be readily and heartily given.

Various ways of presenting scripture are used; sometimes memory passages, memory verses, leader reading the scripture, everyone reading, alternate sides or classes reading, leader and audience alternating, occasionally it is pantomimed. Prayers are offered in various ways; sometimes by a teacher or a leader, each member of a certain class may lead in sentence prayer, general participation in sentence prayers with a designated person to open and another to close, sometimes silent prayer by everyone upon topics suggested by the leader. The young people respond beautifully. Songs are selected to fit the subject from the *Hymnal for American Youth*. Occasionally we have either vocal or instrumental music by some one from the department, as a special feature.

In every worship service there is a leader's talk, explanatory of the subject, sometimes the subject is written on the blackboard, a story or a series of talks assigned by the leader are given by the various young people. We try each Sunday to work in different ones, so that the aggressive young people will not monopolize the service and the timid ones not given a chance. Sometimes a teacher or a leader from the outside is invited to give a message, but it is preferable to have the young folks do things themselves, even if they do not do half as well as adults. Once a year, the topics are built around missions, and a mission study book is presented briefly, a chapter each week. This supplants the usual talks or stories and while the book this year was presented by an adult, next year the plan is to have the members of the department do it.

THE ADVANTAGES of having worship programs conducted by the young people themselves are many; the training is invaluable; hidden and undeveloped talent is discovered; young people are interested in the things that they do themselves, they love to lead; they are tied to the Sunday school because they are given responsibility; they are at the age when their zeal is untiring and they love to do things; they learn through the thorough preparation they make; they are being trained for future Church leadership and responsibility.

It is a good saying: "We get out of a thing just what we put into it." That is why these young people truly worship in their department of the Church school on Sunday mornings, in a room surrounded by conditions not ideal—because they put preparation into their worship. And who can say how many fold the seed planted in these worship services will multiply in their lives?

BUDDHIST SUNDAY SCHOOL WORK IN JAPAN

By Kiyoshi Yabe

BUDDHISM, influenced by Christianity, has been trying to make contributions to modern progressive Japan. Although some Buddhists try to trace the origin of the Buddhist Sunday school far back to the middle of the sixth century, when Buddhism was introduced into Japan, it is due chiefly to the Christian Sunday school movement. The remarkable upward step of the Buddhist Sunday school in the last few years, we dare say, is due to the influence of the Eighth World Sunday School Convention of Tokyo.

It may come as a surprise to some of you to be told that the Buddhists of Japan, according to the recent statistics of East and West Honganji sects and the Jodo sect, have over 4,000 Sunday schools with a total enrolment of nearly 600,000 pupils and a teaching staff of 13,000.

COMPARISON OF CHRISTIAN AND BUDDHIST SUNDAY SCHOOLS IN JAPAN

(According to the statistics of 1923)

Christian Sunday Schools (Episcopalian, Salvation Army and Holiness Sunday Schools not included)

Buddhist Sunday Schools (Shingon, Nichiren and Zen Sunday Schools not included)

NUMBER OF SCHOOLS:
Christian 1,891
Buddhist 4,175

NUMBER OF TEACHERS:
Christian 7,493
Buddhist 12,754

NUMBER OF PUPILS:
Christian 132,080
Buddhist 575,691

The West Honganji, taking the lead of other sects, set up an organ for the unification of the Buddhist Sunday schools and promulgated Sunday school regulations. Some of their best schools are provided with the Buddhist scriptures, life of Buddha, stories of his disciples and the founder of the sect Shinranshonin. A large number of the schools are provided with organs, blackboards, and hymnals.

In order to raise up strong leaders, a department of religious education is established in the Buddhist College of West Honganji, and child psychology, pedagogy, Sunday school management, music, nursery methods, and story-telling are taught under the direction of professors, and at the same time stress is laid on the practical side of teaching.

Every year a summer institute is opened for the Sunday school teachers in West Honganji, the head temple of this sect, and similar institutes have been carried on in the cities of prominence throughout the nation.

The central Buddhist Sunday school is conducted by the educational bureau of this sect and is considered to be the model Sunday school. In this school an investigation committee, consisting of twenty-six persons, is established as an organ for the regulation and management of the Sunday school, and a monthly meeting is held to discuss carefully the important practical problems.

* * * * *

WHEN WE think of the Buddhist Sunday school movement of Japan, there are several things in its favor. As you know, though Japan has no national religion of its own, the great majority of its people are Buddhists. The Buddhist Sunday schools have little trouble in getting the cooperation and sympathy of municipal officials and public school teachers who are, in most cases, Buddhists.

They have an unlimited number of candidates for their teachers, including priests and day school teachers. You will be surprised to know that there are as many Buddhist priests as the Christians of all Protestant denominations added together.

Again, the Buddhist Sunday schools have inexhaustible funds, compared with the Christian Sunday schools, as they hold the purse of the rich and well-to-do people. In one of the Buddhist Sunday schools I know of, it was able to raise last year 1,405 yen as running expenses of one single school.

Further, Buddhists in Japan have grander temples for Sunday school use. While the Christian Sunday schools of towns and small cities are still handicapped in their classrooms in rented houses, the Buddhist Sunday schools have more accommodations than they can ever hope to use.

* * * * *

ALTHOUGH THE Buddhist Sunday school workers of Japan have some advantages over us, they have many serious drawbacks, which the Buddhists themselves also admit.

First. Among the most serious drawbacks of Buddhists in their work for children is that the religion of Buddha Sakamuni, in its essence, is inconsistent with the child's mind and life. Buddhist Sunday school workers of the Shinshu sect, in explaining the reason for children's work, developing the religious sentiment of children, try in vain to trace back to the teaching of Buddha Sakamuni, interpreted by Saint Shinran,

he founder of the Shinshu sect. Psychologically, Buddhism, which denies God and life, is unable to touch the heart of a child.

The Buddhist Sunday schools, of recent years, have so bluntly plagiarized the teaching material, as well as the technique and tunes of hymnals, that sometimes it is difficult to differentiate the two. They are trying hard to reconstruct Buddhism in order to meet the need of the younger generation. Yet they will always find it a hard task.

Second. Buddhists not only are perplexed on account of the defect of their religious tenet, but they are seriously handicapped by the lack of qualified teachers for religious education. The old priests of little culture are by far inadequate to teach the alert boys and girls of modern Japan. The majority of public school teachers of practically no religious experience and faith of their own are even less fitted for teachers of religious education.

Third. The impure motive of Buddhist Sunday school workers surely hinders its wholesome development. Two-thirds of the Buddhist Sunday schools, as I investigated a large number of them in Shigu province, have been started in order to compete with Christian Sunday schools. Some of the Buddhist Sunday schools are started even to check the progress of Christian Sunday schools

Fourth. The running expenses, as well as the donations for the equipment, of Buddhist Sunday schools are often contributed by prostitute owners. Recently I visited a prominent Buddhist Sunday school in Kyoto and was surprised to see the names of licensed quarters marked on lamp posts in the yard where the children spend the greater part of their Sundays. The priest who is the superintendent of that Sunday school told me that more than one-half of the money was subscribed by the prostitute owners to reconstruct the residential quarter of the temple for Sunday school chapel and class rooms. It is not the amount of money which carries out the plan of religious and spiritual nature. It is the motive of the offering of money that counts. As long as they are after prostitute owners and brewers for financial backing, the Buddhist Sunday schools will make little advance and improvement.

* * * * *

WHAT, THEN, should be our attitude toward the Buddhist Sunday schools of Japan? Shall we consider them as our enemies and fight against them? We can sympathize with men and women whose Sunday schools have been checked and disturbed by them, yet, after all, it will not be the Christian's attitude to irritate them.

CHILDREN'S SUMMER READING

One Hundred and One Out-of-Door Books*

Harper's Outdoor Book for Boys.....J. H. Adams
The Boy Pioneers; Sons of Daniel Boone.....D. C. Beard
Mary's Garden and How It Grew.....Frances Duncan
When Mother Lets Us Garden.....Frances Duncan
Harper's Book for Young Naturalists.....A. H. Verrill
Harper's Book for Boys.....J. H. Adams
Jack of all Trades.....D. C. Beard
Things Worth Doing and How To Do Them.....Lina Beard and A. B. Beard
The Little Folks' Handy Book.....Lina Beard and A. B. Beard
Home-made Toys for Boys and Girls.....A. N. Hall
Handicract for Handy Girls.....A. N. Hall and Dorothy Perkins
Boy's Book of Mechanical Models, 1917.....W. B. Stout
Handicraft for Handy Boys....A. N. Hall
Boy's Book of Model Boats....R. F. Yates
What Shall We Do Now?.....Dorothy Canfield Fisher and others
Harper's Electricity Book for Boys.....J. H. Adams
The Book of Electricity.....A. F. Collin,
The Boy Electrician.....A. P. Morgan
The Book of Wireless.....A. F. Collins
Harper's Wireless Book.....A. M. Verrill
Boy's Playbook of Science....J. H. Pepper
What Bird Is That?.....F. M. Chapman
Bird Homes.....A. R. Dugmore
Book of Birds.....Burgess
How To Know The Wild Flowers.....Mrs. W. S. D. Parsons
Field Book of American Wild Flowers.....F. S. Mathews
Flower Guide.....C. A. Reed
How to Know the Ferns.....Mrs. W. S. D. Parsons
Who's Who Among the Ferns.....W. I. Beecroft
Fern Allies of North America..W. N. Clute
The Mushroom Book.....N. L. Marshall
Studies of American Fungi.....G. F. Atkinson
Our Edible Toadstools and Mushrooms.....W. H. Gibson
Toadstools, Mushrooms, Fungi, Edible and Poisonous; 1,000 American Fungi, Chas. McElvaine and R. K. Macadam
Familiar Trees and Their Leaves.....F. S. Mathews
Leaf Collector's Handbook and Herbarium.....C. S. Newhall
Trees that Every Child Should Know.....J. E. Rogers
Tree Guide.....J. E. Rogers
Field Book of American Trees and Shrubs.....F. S. Mathews
Vines of Northeastern America.....C. S. Newhall
Fly Away and other Seed Travelers.....F. M. Fultz
Plants and Their Children.....Mrs. W. S. D. Parsons
Seed Dispersal.....W. J. Beal
Wilderness Pets at Camp Buckshaw.....Edward Breck
The Spinner Family.....A. J. Patterson
Spiders.....J. H. Fabre
The Pet Book.....Mrs. A. B. Comstock
Our Vanishing Wild Life.....W. T. Hornaday
American Natural History.....W. T. Hornaday
In Beaver World.....E. A. Mills
The Care of Home Aquaria, R. C. Osburn
Fresh Water Aquaria.....Otto Eggling and Fred Ehrenberg
Reptile Book.....R. L. Ditmars
Sea Beach at Ebb Tide, Mrs. A. F. Arnold
The Brook Book.....Mrs. M. R. Miller
The Shell Book.....J. E. Rogers
Field Book of Insects.....F. E. Lutz
How to Collect and Preserve American Museum Insects. (Guide Leaflet No. 39).....F. E. Lutz
Manual for Study of Insects.....J. H. and A. B. Comstock
Insect Adventure.....J. H. Fabre
How To Know the Butterflies.....J. H. and A. B. Comstock
The Butterfly Book.....W. J. Holland
The Moth Book.....W. J. Holland
Moths and Butterflies.....M. C. Dickerson
Hexapod Stories.....Edith Patch
Ways of the Six-Footed.....Mrs. A. B. Comstock
The Bee People.....W. W. Morley
Strange Adventures of a Scribner Pebble.....Hallam Hawksworth
Story of the Earth.....C. W. and H. C. Washburns
Sea and Land.....N. S. Shaler
Stories of Rocks and Minerals.....H. W. Fairbanks
First Book in Geology.....N. S. Shaler
Beginners' Star-book....Kelvin McKready
Astronomy from a Dipper.....E. C. Clarke
Book of Stars.....A. F. Collins
Star Stories for Little Folks, C. G. Warner
Captains Courageous.....Rudyard Kipling
The Mutineers.....C. B. Hawes
Treasure Island.....R. L. Stevenson
Twenty Thousand Leagues Under the Sea.....Jules Vernes
The Mysterious Island.....Jules Vernes
Gold.....S. E. White
The Cross Pull.....H. C. Evarts
The Call of the Wild White Fang.....Jack London
Stickeen.....John Muir
The House in the Water C. G. D. Roberts
Kings in Exile.....C. G. D. Roberts
Biography of a Grizzly.....Ernest Seton-Thompson
A Tenderfoot with Peary.....George Borup
Two Years Before the Mast.. R. H. Dana
Stories of the Gorilla Country.....P. S. Du Chaillu
Campfires in the Canadian Rockies.....W. T. Hornaday
Some Strange Corners of Our Country.....C. F. Lummis
Typee.....Herman Melville
Ten Thousand Miles With a Dog Sled.....Hudson Stuck
The Voyage of Captain Scott..Charles Turley
The Top of the Continent.....R. S. Yard
Cruise of the Cachalot.....T. T. Bullen
Sailing Alone Around the World.....Jesiah Slocum
Robinson Crusoe.....Daniel Defoe
Jungle Book.....Rudyard Kipling

*Extracts from a longer, classified list published by Lincoln School, Teachers' College, Columbia University, N. Y.

WEEK-DAY RELIGIOUS EDUCATION IN NEW YORK STATE

By T. Basil Young

THE WEEK-DAY religious education movement has had a large development in New York State. In order that we might know whither we are trending, a survey was undertaken by the leadership training division of the New York State Sunday School Association in 1923. This proved so valuable that in 1924 the state education committee directed the leadership training superintendent to make another survey. This has been completed, and at the request of the editor of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, a few of the findings are herewith presented.

Some Data From the Survey

THERE ARE in New York State, according to our records, two hundred and eighteen week-day schools of religious education—an increase of threefold during the past year. Ninety of these schools are in New York City.

In one hundred and eight schools reporting on enrollment, there are 6,402 pupils.

By far the most of the schools (115) are of the *individual Church type*—the large number of this type is due to the fact that New York City does not excuse children from the public school for week-day religious instruction. In thirteen communities the work is of an *interdenominational* nature, and under the supervision of a Council representing the Churches.

In forty schools reporting on the item "Cost per school," the total is $12,862.50—an average of $331.55. The cost per pupil varies from 50 cents to $10—$2.66 being the average.

The sources of support include local Church, individual subscriptions, pro rata assessments on the cooperating Churches, denominational gifts, patriotic organizations, community budget. In New York City twenty-five schools are supported by the Protestant Teachers' Association. In numerous instances schools are supported by a combination of these efforts. The predominant source is the local Church.

Twelve communities held their week-day schools in public school buildings. In sixty-two communities the public schools excuse the children for religious instruction. In sixteen communities the public schools make requirements for the scholastic standing of teachers in the week-day schools. About one-half of the public schools take account of the attendance of pupils, and also take cognizance of pupils' conduct, and in about one-quarter, of the work of pupils.

There are four sources which contribute to the teaching staff—pastors, directors of religious education, public school teachers, and principals, former public school teachers, and Sunday teachers without professional teaching experience and training.

The survey and personal observation indicate that a large proportion of the teachers have little or no training in modern teaching methods. In about one quarter of the schools the teachers are paid, twenty-two schools paying by the hour, the price varying from one to two dollars per hour. One school pays its teachers by the month, the rate being $180. per month. Two schools pay by the year—one paying $450, and the other, $1,000. The Protestant Teachers' Association of New York City pays its teachers by the session, the amount being from two to five dollars per session.

> THE use of the public school system violates the American principle of separation of Church and state. All such use of the public school for religious instruction is in defiance of this principle,—the principle which history has proved to be eminently wise.

The following teaching methods are in use in the schools of New York State. The numerals indicate the number of schools using the method indicated: Catechitical, 24; Preaching Method, 5; Story Telling, 45; Formal Drill and Memory Work, 40; Lecture and Discussion Method, 26; Week-day Social Activity Method and Dramatization, 10; Handwork, 27; Pageantry, 7; Other methods, 7.

A Few Testimonials

FROM MANY of the schools we have received reports regarding the results of week-day work. The following are taken at random and are not especially selected. "Very highly recommended by every one."—*Plymouth Congregational Church, Lockport, N. Y.* "For two years the greatest enthusiasm has been manifested by all in regard to this work. Greater moral activity." — *Canisteo.* "Children have more respect for this than for the Sunday school, do more work and better work. For the first time in the three years since I have been here, I have been able to get children into a communicants' class."—*Pastor First Presbyterian Church, Canandaigua, N. Y.* "Parents have said that the children have learned more about the Bible in the two years of this work than in all the Sunday school work they have ever had."—*Batavia.* "School authorities are in hearty sympathy with the work, and regard it as highly beneficial morally."—*Oxford.* "A number have united with the Church without special effort in the Churches."—*Andover.* "One of the best things we have ever done."—*First Methodist Church, Geneva.*

The survey shows that only a very small proportion of the teachers are being paid. The writer has visited many schools in the state which are using volunteer teachers. In some, good work is being done; as a rule, however, it is very inferior. Our study of this phase of the work in New York State only strengthens an old conviction that week-day religious education must have paid leadership. If we try halfway measures, if we try to worry along with amateurs, if we are unwilling to pay the price of efficient service, we will pay the larger and more serious price of failure. We quote the late Dr. Cope on this point:

> "Many religious persons hold that religious work must always be upon a voluntary basis, except that particular religious work which ministers to them through the pastorate or pulpit. Why should the ministry to children be treated as of less importance than the ministry to adults? Is it any less a task, does it call for less special knowledge and expert ability to teach and guide children than it does to lead a congregation? Is religion of less importance than public schools that we will pay for one while we leave the other to chance?
>
> "At this point will come the real test of whether the Churches mean to do worthwhile things or not. Our whole religious future now depends upon the right training of teachers. In the light of what we know as to the religious ignorance of children, of the neglect of childhood by the Church, of comparisons between religious instruction and general instruction, of the appalling menace of a new generation devoid of religious motives forming an anti-religious and unmoral world, all ages will laugh us to scorn unless for this task we furnish workers at least as efficient as we now demand for the preparation of our children for the life of business and daily affairs."

The majority of schools are supervised and administered by pastors. The pastor is the logical person in the majority of communities to administer the work. Fortunate indeed is that community whose pastors have had training in religious education.

Observation in the field shows, however, that the administration and supervision of the schools is one of the weakest places in week-day work. So often pastors have no knowledge of educational methods. Ministers have not been instructed in the seminaries in religious education work. Surely there is no more important task confronting our Theological Seminaries than the preparation of those who are to be pastors for real leadership in the field of religious education.

Let us consider last of all public school relationships. The survey shows that there is a considerable tendency to utilize the public school system. Public school buildings are being used. In one instance the public school is given over entirely to the religious instruction of children for a certain period during the week; in one place the public school even supervises the work and uses its authority in discipline.

And one fact is that the use of the public school system violates the American principle of the separation of Church and state. All such use of the public school for religious instruction is in defiance of this principle,—a principle which history has proved to be eminently wise.

Moreover, in the *second* place, it is

olhardy in the exercise of our freedom
jeopardize the work, and that is
recisely what they are doing who use
ne public school system. There may
e no opposition in some communities
the use of the public schools, but no
ommunity lives to itself, and what
ay be done with impunity in one
lace may work disaster to the move-
ent as a whole.

Because of the increasing abuse in
ew York State of our American policy
f the separation of Church and state
y those administering week-day reli-
ious education work, the writer believes
is possible, and even probable (from
eports which come to him) that if the
natter should come up for decision
n this state in the near future, an
dverse decision might be rendered.
his surely would be a calamity.

The *third* fact to consider is that the
hurch for its own sake, should not
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hirk its task, but rise
o the opportunity
hich the Week Day
Movement offers.

A Few Communities

OUR SURVEY, together with personal observation, hows that there is onsiderable work of high order being done n New York State. here are some communities and some individual Churches which have real eligious education ideals, and are doing igh grade work. Space forbids the nention of more than a few communities. he following from the survey and ersonal observation, seem worthy of pecial notice, although the work is ot equally high grade in all. We give few facts concerning each.

Canisteo—Employs one teacher for ll the grades; the work is worthy of tudy from the standpoint of this feature. ll grades from first through fourth igh are taught. Cost is $500 per year, nd $1 per pupil. Percentage of attend-nce is 90. Increase of 27 pupils over ast year. Enrolls all public school hildren. There are three Jews and leven Catholics in school. Teacher Mrs. Almon Burrell, who has had wenty years experience as public school eacher and a special course in religious ducation methods. Work carried on nder a council including all Protestant hurches—Type III. Instruction in ublic school building on school time.

Carthage—Employs one teacher (paid) or all grades. Work carried on under a ouncil including all Protestant churches Type III). Enrollment same as last ear. Attendance, 92%. Enrolls all public school children. Schools held in Churches on released time. Teacher, J. L. Phillips, a former public school teacher who has had special training in religious education.

Fulton—Week-day schools reaching 800 children; held on public school time; an important feature is large number of foreign born children—40% of total enrollment, which is same as public school. 50% Roman Catholics; the Superintendent of Public Schools writes "Great! Marked influence on children."

Lowville—A community school, total enrollment, 494. Includes Baptists, Presbyterians, Methodists, Catholics,, Episcopalians and Jews—four schools of the Protestants combining on public school time. Paid teachers; 99% of children of public schools enrolled in the week-day school; 97% attendance (same as public school). Each teacher trained; periodic exams and tests, marks reported

to public schools; 107 children transported by motor busses. Community school budget of $750. Third year opens best yet. Rev. Arthur Moody, Chairman of Council.

New York City—Schools conducted by the Protestant Teachers' Association. In December, 1916, a group of Protestant Public School Teachers in Greater New York moved by the striking need of the religious education of their pupils, formed the Protestant Teachers' Association. There are now 4,000 members. Work is supported by dues of members and contributions of Churches, which amounted in 1924 to $500. Conducts 25 schools, with attendance from 25-80. Cost per school is $500-$600. Owing to the fact that New York City does not excuse children from public schools for religious instruction, schools are held after the public school time and on Saturdays. Miss Mary W. Newton, 211 W. 56th St., is the Educational Director.

Phelps—School meets on released time and in public school buildings. Supervised by public school principal.

Potsdam—An educational center of Northern New York, with four institutions of higher learning including State Normal School. Twelve week-day schools on released time. Type I. Children from rural schools transported by motor busses. Use both paid and volunteer teachers.

Rochester, Northend—Work begun in North End Presbyterian Church several years ago, has grown to include eleven Churches of the section, which unite under a council. Type II. Teachers trained. Released time. Rev. William C. Compton, Chairman of Council.

Tonawanda—Held in Presbyterian Church. Individual Church type. Cost $2,000 last year. Held in especially built educational building. Teacher and supervisor is Miss Margaret Holliday, Columbia University, and is also an M. A. in religious education.

Some Conclusions

WHILE IN some communities splendid results are being accomplished, in others the work is very mediocre. 105 *schools are of the individual Church type.* Our observation is that whereas there are some schools of this type doing high grade work, the majority are very inferior, pursuing antiquated methods, failing to reach the children in any large degree, often intensifying denominational jealousies, and without educational vision.

There is a great lack of trained teachers. In some communities the work has already become discredited by the failure to provide teachers who are adequately trained, and in many other communities it is only a question of time when the work will be abandoned for the same reason.

Fifty years ago it was said by public school educators, "The public school system in the United States will rise no higher than its teachers." That may, with equal truthfulness, be affirmed today of the week-day religious educational movement. What becomes of it will depend upon the teachers whom the Church puts into it. Unless Protestantism awakens to this opportunity and supplies an adequate teaching force, the movement now so hopeful will become stranded and wrecked.

The ideal preparation for teachers in week-day schools demands just as full training in both fundamentals and specialization as that required for teachers in the same grades of the public school: namely, a college or normal course, plus a course in an approved school of religious education. All may not measure up to the ideal, but all who plan to teach in week-day schools should at least secure the preparation offered by the Standard Training Course. This course may be taken in the local Church, a community school, a summer school, or a five-day school. They should plan, if possible, to take the specialization work under a competent and experienced instructor.

THE COMRADES OF THE WAY

By Harry W. Kimball

THE PROTESTANT churches have been very slow in recognizing the effectiveness of symbol and ritual, of color and costume for imparting truth. The Comrades of the Way is a religious order for American youth in which these elements of attraction and influence are freely used. It is, so far as can be ascertained, the only organization of this character in whose membership the youth of both sexes are included.

The seats for the assembly of the Comrades of the Way are set in the form of an ellipse, and the two chief comrades sit at the ends of the ellipse. There are appropriate places for the other officers. At the two foci of the ellipse are symbolic globes set on pedestals, one globe lighted by a red light and the other by a blue one. Between the two globes is a pyramid on a pedestal also lighted from within. To quote from the ritual of the Admission Step "The two globes symbolize the two great commandments of Jesus—'love to God and love to man.' The blue globe symbolizes love to God. Blue is the color of the infinite sky and has always been a symbol of eternity. The red globe symbolizes love to man. Red is the color of the life blood, and has always been a symbol of sacrifice and courage. The pyramid symbolizes the spirit of aspiration, that upward reach of the human soul which is one of God's best gifts to man. It also symbolizes to our thought, Jesus who by His life and teaching calls us onward and upward. Whenever you see these symbols lit within this room may they remind of these great truths by which we live."

* * * *

AN IMPRESSIVE opening and closing ritual has been written in which all the officers and members have a part. The best from the literature of inspiration has been used. During the opening ritual the consecration hymn is sung, with all lights out except those within the symbols. Two of the five verses of the hymn are:

Comrades of Way are we,
Faithful to the light we see,
Striving with our might to do
Deeds heroic, wholesome, true.

Round our mystic shrine tonight,
Like a singing bird aflight
Our young spirits upward soar
Seeking truth unknown before.

In the closing ritual the comrades form their mystic circle, a symbol of many hands with one heart and purpose, crossing their arms and joining hands with their comrades on either side, in the room lit only by the dim light from the symbols. They sing the doxology of the order.

Good Father, we Thy children pray
For light and guidance on the way,
Reveal thy truth and give to each
The blessing of the upward reach.

The constitution provides that any older boy or older girl fourteen years of age or over shall be eligible for membership who is willing to sign the following:

My Desire and My Purpose

To do the Right,
To seek the Light,
To climb the Height,
With all my Might.
For truth to Fight,
To help man's Plight,
As in God's Sight.

The Admission Step which is given to each new member emphasizes the ideals of Christian living. As a part of the ritual lantern slides are used to illustrate the different clauses of "My Desire and My Purpose," and interpretations of these pictures are given by members. In the course of the Step it is explained that "the earliest name given to the new faith which came into the world with Jesus was the Way, and those who were loyal to the new truth were known as disciples of the Way." "Therefore, because we are united in loyalty to the teachings and spirit of Jesus, we are called the Comrades of the Way."

This Admission Step takes about forty minutes to give, and requires a staff of twenty members, if it is to be completely given. The serious manner in which the young people conduct the ritual, and the whole-souled spirit with which they give their parts is very noticeable. Appropriate costuming of the leading officers adds greatly to the effectiveness.

Young people should be kept eager and expectant. Therefore the Comrades of the Way provides for three further steps which admit one to the inner circle. These steps are named the Courage Step, the Loyalty Step and the Service Step. The rituals of these Steps include the best there is in literature, also famous paintings in lantern slides are used, and dramatic interpretations. In the Courage Step a short scene has been taken from the story of Mr. Valiant-for-Truth, as that character appears in Pilgrim's Progress.

TWO OTHER steps are planned for, a Step of Faith and a Step of Good-Will, and when these have been taken one is admitted to the Inmost circle of the Comrades of the Way. Fairly hard conditions are required to be met in each Step. For the Courage Step certain courageous actions are demanded, some to be determined by the minister, others by the members of the chapter and still others by the aspirants for the Step.

In order to maintain the dignity and growth of the chapter it is provided that no comrade may take the Courage Step until the age of fifteen and that no comrade may take the Loyalty Step until the age of sixteen. A comrade must be nineteen years of age before the final Step may be taken.

The Loyalty Step as it has been given by the Needham chapter is very unique. The twenty young people who recently took this Step have spoken of the experience of that day as one of the most memorable of their lives. Seven hours from 2:30 to 8:30 on Sunday were occupied in the bestowal of the Step, and all the work was given out-of-doors. Included in the Step were seven spiritual miles which the aspirants had to travel during the afternoon. These included certain deeds of service, moments of meditation in various churches and in beautiful spots of nature. Sealed instructions are given and special readings for each of these trysts. At six o'clock while blindfolded, the aspirants are taken, one by one, through the outer, middle and inner doors of the shrine of loyalty. Then an out-of-doors meal is served and the comrades break bread and eat salt together as a pledge of loyalty one to another. Included in the ritual which follows are impressive episodes teaching loyalty to the best in literature, art and music, to the church, to the spirit of service, to our country and to humanity.

* * *

THE CLOSING portion of the ritual is given on top of a hill at sunset when all face the setting sun. "Day dying in the West" is woven into the ritual, and as the sun sinks below the horizon a most impressive pledge is repeated by the kneeling comrades.

I never have seen so much enthusiasm by young people for any form of organization as they have shown for this. Lessons are taught which will never be forgotten, and the different steps give the comrades something to work for and look forward to. If other chapters are organized I should hope that they would consider the ritual only as suggestive

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ADDITIONAL LIST OF SUMMER SCHOOLS, CAMPS, CONFERENCES, ETC. SUMMER OF 1925

Dates	Place	Name of School, Camp, Conference, Institute,	Under What Auspices
LOUISIANA			
July 7-13	New Iberia	Y. P. Conf. (Colored)	La. Congreg. S. S. Asso.
MASSACHUSETTS			
Aug. 1-17	E. Northfield	Gen. Conf. of Chr. Workers	Northfield Summer Conf.
Aug. 17-24	E. Northfield	Mass. C. E. Institute	
Aug. 17-Sept. 5	Northfield	Bible Studies at Northfield Hotel	Northfield Summer Conf.
NEW YORK			
July 6-17	Saratoga Springs	Saratoga Summer School of Christian Education	N. Y. S. S. Asso.
July 20-30	Carmel	Carmel Summer School of Christian Education	N. Y. S. S. Asso.
July 27-Aug. 7	Sidney Grove	Sidney Grove Summer School of Religious Edu.	N. Y. S. S. Asso.
Aug. 10-21	Silver Lake	Western New York Summer School of Christian Edu.	N. Y. S. S. Asso.
PENNSYLVANIA			
July 7-20	Kanesatake	Girls' Camp (Girls 16, 17)	Penna. State Sabbath S. Asso.
July 21-Aug. 3	Kanesatake	Girls' Camp (Girls 18-23)	Penna. State Sabbath S. Asso.
Aug. 3-15	Kanesatake	Adult Training School	Penna. State Sabbath S. Asso.
Aug. 18-31	Kanesatake	Boys' Camp (Boys 18-23)	Penna. State Sabbath S. Asso.
RHODE ISLAND			
July 19-30	Kingston	R. I. Summer School	R. I. S. S. Asso.

d that changes would be made freely. ıave found that the young people themves have many ideas for the more ective giving of the Steps, and I beve that much finer and richer rituals ll be developed through the initiative the young people. But I am convinced this experiment that in this day ual, symbolism, and mysticism are e keys which will help to open the way an effective organization for the uth of our churches. Has not the time me to establish a religious order for nerican youth? Fraternal orders are pidly developing junior orders for ung people. Can we let this opporıity pass and leave our young people be cared for by organizations which ll not give them the high idealism of e Jesus' Way?

(The constitution and a portion of the uals have been printed in a booklet ıich may be secured by addressing the iter of this article, Needham, Mass., ıd enclosing fifty cents.)

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Pastor First Baptist Church,
Brattleboro, Vt.
Author of "How to Conduct a Church Vacation School."

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A SUMMER SUNDAY EVENING SERVICE

A Fanny Crosby Pageant and Program

By Willard Price

IN HONOR of Fanny Crosby, blind writer of more than eight thousand sacred songs, including many of the most beautiful in our hymn books, a charming pageant has been written, "The Life of Fanny Crosby." This pageant is available for use by Churches, provided that at least half the proceeds be devoted to the realization of her desire for a living memorial, a home for the aged, to be erected in her own town, Bridgeport, Connecticut, by the Fanny Crosby Memorial.

She wrote her songs in her mind. Sometimes she would hold a song thus for weeks before the opportunity came to repeat it to someone who would write it down. At one time she was given a list of forth titles and composed a song for each title, holding all the forty songs in her mind before committing any of them to paper.

One incident, related in the pageant, was the composition of a song in twenty minutes while a man waited before catching his train. In forty minutes the train was due—but the song was finished in half that time. The work of that twenty minutes will never die, for the song was "Safe in the Arms of Jesus." The pageant tells the story as follows:

* * *

An Immortal Song in Twenty Minutes

* * *

There is a rap at the door.

Fanny and her friend, Mrs. Knapp, look toward the door.

"Come," says Fanny.

Enter Dr. W. H. Doane, in great haste, wearing a coat and hat and carrying a satchel. Removes his hat. Consults his watch. He says:

"Good evening. Excuse my impatience, Fanny. . . . How do you do Mrs. Knapp? . . . In exactly forty minutes my train leaves for Cincinnati where I am to help Dwight L. Moody in an evangelistic campaign. Here is a brand new melody of mine. Can you write words for it that will please Mr. Moody?"

He puts a manuscript sheet of music on the organ.

"Now?" asks Fanny.

"Yes, now."

Fanny, somewhat helplessly, "I'll try. It seems short notice."

"Be back soon—have an errand." and Dr. Doane goes out.

Mrs. Knapp goes to the organ and plays the melody. Fanny, as she listens, is thinking hard, her lips moving silently.

"Play just the first strain again."

Mrs. Knapp does so.

"I have the swing of it now. Will you please write this down?"

Mrs. Knapp takes a pencil and writes as Fanny dictates.

"Safe in the arms of Jesus
Safe on His gentle breast;
There by his love o'ershadowed
Sweetly my soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to me,
Over the fields of glory
Over the jasper sea."

Fanny sings the chorus softly as Mrs. Knapp plays.

"Safe in the arms of Jesus
Safe on His gentle breast;
There by His love o'ershadowed
Sweetly my soul shall rest."

Fanny Crosby Memorial Service. Prepared by the Rev. Fred Winslow Adams, D. D. For use on Fanny Crosby Day, any Sunday by Churches, Sunday Schools and Young People's Societies of America. Published by The Fanny Crosby Memorial Room 714, 150 Fifth Ave., New York City. Dr. S. Parkes Cadman, Chairman National Committee. Bankers Trust Company, Treasurer. This service in sheet form may be had in quantity at fifty cents per hundred postpaid, at above address, or may be multigraphed locally, or may be adapted for use of the leader; the audience singing from the song books.

A Special Memorial Edition of a Fanny Crosby Song Book containing 75 of her most popular songs may be had for $5.00 per hundred, postage extra, or seven cents per copy postpaid, by addressing The Hope Publishing Company, 5707 Lake St., Chicago.

Mrs. Knapp says, "That fits the music perfectly."

"Can you suggest any changes?"

"I would not change a word."

Knock at the door. Dr. Doane enters.

"I am sorry, but I must leave to catch that train. I don't suppose . . ."

"Yes, we are ready."

Mrs. Knapp hands Dr. Doane the words. He reads them and seems deeply moved.

"Beautiful, Beautiful. Thank you Fanny, I know they'll delight Mr. Moody. I remember how pleased he and Mr. Sankey were with your 'Speed Away' and surely this has as great a message. Good-bye."

He leaves, and Fanny, with uplifted face, says:

"Father, as this song speeds away into the world, may it have Thy sanction and blessing and may it be a comfort and cheer to many of thy children."

* * *

UNABLE TO SEE the world, yet she saw it more plainly, I suppose, than many of us who have surface eyes but none within. She loved beautiful scenery. Perhaps it was even more beautiful as seen through the lens of her spir She liked to sit at the window where s could "look" out upon the hills, woo and sunset, and, from the gentle wonde of nature, she would get inspiration f her songs.

She knew personally and was honor by all the Presidents of her time. Tw she addressed Congress in behalf legislation for the blind. She wrote many songs that she published hundre of them under "pen names" of which s used more than two hundred. Becau so many of her most beautiful hym do not appear under her own name, d debt to her is much larger than we co monly imagine.

From the Hottentots to the Eskim every people of every tongue sing Fan Crosby's hymns.

One evening in a tent on the Saha as the sinking sun rolled like a great fi along the edge of a sand dune, I hear group of Bedouins by the campfire sing "Some Day the Silver Cord Will Brea I have heard "Pass Me Not, O Ger Savior" sung by school children in Jap and "Rescue the Perishing" in a meet of miners held in the flickering corrid of a copper mine high up in the An Mountains.

Even the Buddhists of the Orient h recognized the power of her songs, have modified them for their purp substituting the name of Buddha for t of Jesus!

Yet, although hundreds of million people owe at least part of their ha ness and faith to Fanny Crosby, she no monument over her grave in Bri port, Connecticut. Nor would she w one. But she did often express the h that if ever she should have a memo it might be a living memorial—a h for the aged.

An effort is now being made to rea her dream. It is suggested that s Sunday be observed as Fanny Cro Day when her songs may be sung, story of her life told, and a collec taken for the Fanny Crosby Memo Any young people's society or Sun School might do this with great be and enjoyment.

Also the pageant, written by H K. Doten, a student of Professo Augustine Smith of Boston Univer is bound to charm and move any audi Both the Memorial Service and pageant may be obtained from the F Crosby Memorial, 150 Fifth Ave New York. A special "Fanny Cr Song Book" is produced by the H Publishing Co., Chicago.

A National Committee, headed by S. Parks Cadman, President of Federal Council of Churches of Chri

rica, who, supported by such men as
p Burt, Bishop Denny, Senator
ir Capper, Fred B. Smith, Dr.
ter C. Marshall and many others,
interestedly and without compensa-
leading the movement to bring
y Crosby's dream to pass.
e who sang her way into so many
s the world over will not have to
long, we believe, for the unselfish
orial she desired.

A Fanny Crosby Service

DER: It is a good thing to give thanks unto Jehovah.

And to sing praise unto thy name, O Most High

OOL: Speaking to one another in psalms hymns and spiritual songs, singing and making melody with your heart to the Lord.

DER: Let the word of Christ dwelt in you, richly, in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

OOL: In the midst of the congregation I wi l sing thy praise.

DER: Fanny Crosby though blind, poured out her soul in songs of gladness and rejoicing. Let us sing her hymn of praise.

OOL: Praise Him! Praise Him! Jesus our blessed redeemer!
Sing O Earth—His wonderful love proclaim!
Hail Him! Hail Him! highest archangles in glory!
Strength and honor give to his holy name!
Like a shepherd Jesus will guard his children
In His arms He carries them all day long.

Prayer

ADER *(speaking)* Thou my everlasting portion
More than friend or life to me.
All along my pilgrim journey
Saviour, let me walk with thee.

HOOL *(singing)* Saviour, Saviour, hear my humble cry,
While on others Thou art calling
Do not pass me by.

ADER *(speaking)* Not for ease or worldly pleasure
Nor for fame, my prayer shall be
Gladly will I toil and suffer
Only let me walk with Thee.

HOOL *(singing)* Rescue the perishing
Care for the dying
Jesus is merciful
Jesus will save.

ADER *(speaking)* Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Through the gate of life eternal,
May I enter, Lord, with Thee.

HOOL *(singing)* Close to Thee, Close to Thee
Close to Thee, Close to Thee;
All along my pilgrim journey
Saviour, let me walk with Thee.

UNISON: The Lord's Prayer.

The Story of a Blind Singer

Fanny Crosby spent her life largely praising God song. Isaac Watts is called the father of English nnody and we still sing his great hymns to divine jesty. Charles Wesley, poet of Methodism and of Christendom, was the most voluminous of English hymn writers, having composed some thousand songs of praise, many of which have illed the world. But it remained for Fanny sby in the nineteenth century, to outdistance hymn writers in volume, having composed more n 7000 hymns. Women in both England and erica have greatly enriched the hymnody of ristendom. Such names quickly come to mind Charlotte Elliott, Katherine Hankey, Sarah wer Adams, Frances Ridley Havergal and Eliza-h Barrett Browning in England and Harriet cher Stowe, Lydia Baxter, Mary A. Lathbury, ily Huntington Miller, Adelaide A. Proctor, nie Sherwood Hawks and Phoebe Cary in this ntry, though some of these women, on both s of the water, are only remembered by a single nn. But Fanny Crosby's songs have reached her, been sung oftener, and probably resulted more conversions to her Lord, than the hymns ll other women composers put together.

Fanny Crosby was born in the unpoetic town of th East, Putnam county, New York, 105 years , on the 24th of March, 1820. She lost her sight when only six weeks old. She began to write poetry when she was eight. She was in the Institution for the Blind, New York City, from the age of fifteen to twenty-three. The next eleven years there she spent as a teacher. At the age of thirty-eight she married Alexander Van Alstyne. Like her he was blind and a teacher in the same Institution. He had rare musical talent, and was eminently fitted for a congenial and helpful companion.

Her conversion in 1851 at the old John Street Methodist Episcopal Church furnished that rich and ever growing spiritual experience out of which she sang her tuneful lays. When only eight years old the little blind girl wrote:

"O what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't—
To weep and sigh because I'm blind—
I cannot and I wont."

This was her philosophy, and one of her finest hymns is on this theme:

Never be sad or desponding
If thou hast faith to believe.

Her first book of poems "The Blind Girl" was published when she was twenty-nine and was followed by three other volumes of poems and these hy her autobiography "Memories of Eighty Years" in 1906. She lived to be ninety-five, and spent her last years in Bridgeport, Conn., where she was a member of the First Methodist Episcopal Church and where she is buried. She spent many summers in Northfield. There some of her most popular songs were written. Many of her hymns have been favorites at great national gatherings of Christian. Endeavorers and other young people's groups. This was particularly true of

O what are you going to do my brother
Say, what are you going to do?

which was written for the Young Men's Christian Association in 1867 and sung extensively by them both in Great Britain and America. Another marching song in great vogue at the same period was her

To the work! To the work! we are servants of God
Let us follow the path that our Master has trod.

Fanny Crosby's years spanned almost a century and she was the friend of every President of the United States from John Quincy Adams to Theodore Roosevelt. She was often a guest at the White House. Some of her verses were dedicated to our Presidents.

The day of the Moody and Sankey Gospel hymns was the heyday of Fanny Crosby's triumph. She was an intimate friend of many of the best known composers of that period, who composed the music for her hymns. Ira D. Sankey in his "Story of the Gospel Hymns" pays high tribute to the influence of her hymns in the great revival.

Among those still being sung far and wide are readily recalled "Safe in the Arms of Jesus," "I am Thine, O Lord," "Rescue the Perishing," "Hold Thou my Hand," "Dark is the Night," "Though Your Sins be as Scarlet" and perhaps the most popular of all "Some Day the Silver Cord will Break." Though she could not see, Fanny Crosby's flail of song was a shining light for untold multitudes who came out of darkness into light, as "Pass me not O Gentle Savior," or "Softly and Tenderly Jesus is Calling," or other of her rivival hymns were being sung. How better crown her life work than by a Memorial Home where the aged from all sections of America may find Christian succor and comfort in their dark night and there find their sorrow turned into gladness?

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Fanny Crosby's Hymn—"*Blessed Assurance. Jesus is Mine.*"

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"How can she sing in the dark like this?
What is her fountain of light and bliss?
With never the light of a loving face,
Must not the world be a desolate place?
O, her heart can see, her heart can see!
And its sight is strong and swift and free
Never the ken of mortal eye
Could pierce so deep and far and high
As the eagle vision of hearts that dwell
In that lofty, sunlit, citadel.
For the King, Himself, in His tender grace,
Hath shown her the brightness of His face;
She can read His law as a shining chart,
For His finger hath written it on her heart;
And she reads His love, for on all her way
His hand is writing it every day,
O, this is why she sings so free;
Her heart can see! Her heart can see!

LEADER: By the grace of God, I am what I am.

SCHOOL: I am not ashamed of the gospel for it is the power of God unto Salvation to any one that believeth.

LEADER: By grace are ye saved through faith

SCHOOL: And that not of yourselves. It is the gift of God.

Fanny Crosby's Hymn —"Saved by Grace (Some day the silver cord will break.)

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BENEDICTION:

LEADER: Blessed Assurance, Jesus is Mine.
SCHOOL: O what a foretaste of glory divine.
LEADER: Heir of Salvation, purchased of God
SCHOOL: Born of His Spirit, washed in His blood.
ALL *(singing)* This is my story, this is my song
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.

AMEN.

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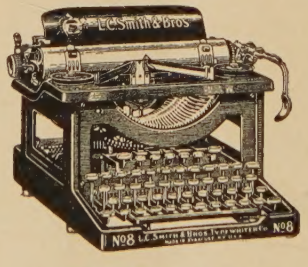

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